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CHRISTIAN CENTURY

A Journal of Religion

The Prohibition Crisis

An Editorial

WHY AMERICA ENTERED THE WAR

By Harry Elmer Barnes

War Talk in China

By Harry F. Ward

Fifteen Cents a Copy — Nov. 19, 1925 — Four Dollars a Year

NOV 17 1925

A Startling Fact!

IF the Continental Campaign were to close now, several subscribers who have sent in nine, ten and eleven new subscriptions would have their choice of a trip to Europe, a cruise to the Holy Land, an automobile, a grand piano, a year at College or any other of the major prizes!

This is a *startling* fact!

It is startling to the Campaign Director.

It should be startling to every subscriber.

It should *startle* every subscriber into action. If these great prizes are to go for so modest an effort they might as well go to you, gentle reader of these words, as to any other gentle reader of these words!



Standing of the States

IT is going to be difficult to dislodge Ohio from the leading place. Perhaps it cannot be done at all. New York spurted ahead in the middle of last week, but by the end of the week Ohio had regained her ranking position. Two states previously unheard from, South Dakota and Wyoming, have joined the ranks of those present. Note the states that have made substantial gains. The distribution of the new subscriptions by states is as follows:

	Last Report	This Week		Last Report	This Week		Last Report	This Week
Ohio.....	50	68	Nebraska.....	6	14	Indiana.....	3	4
Illinois.....	45	60	Texas.....	1	13	Wisconsin.....	2	4
New York.....	36	52	Missouri.....	8	12	Florida.....	2	3
California.....	29	44	Connecticut.....	7	10	Rhode Island.....	2	3
North Dakota.....	36	41	Utah.....	5	10	Oregon.....	2	2
Pennsylvania.....	12	35	Kentucky.....	5	9	Washington.....	2	2
New Jersey.....	19	32	Tennessee.....	6	6	South Dakota.....	0	2
Oklahoma.....	27	30	Iowa.....	3	6	Wyoming.....	0	2
Massachusetts.....	7	22	Kansas.....	3	5	Maine.....	1	1
Michigan.....	13	22	Montana.....	5	5	Virginia.....	1	1
West Virginia.....	13	17	Minnesota.....	2	5	Idaho.....	1	1
Canada.....	7	15						

The CHRISTIAN CENTURY

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EDITORIAL

The American Legion at the Parting of the Ways

THE AMERICAN LEGION must clean house. The public scandal attending the moral conditions which accompanied its recent national convention has reached a point where the organization must take notice and act. Every national convention of the legion has produced tales of lawlessness. There were even open magazine accounts of what went on at the Kansas City meeting a few years ago. But the insult to law and order at the Omaha gathering was so brazen that the council of churches of that city has voted to make an official protest to the legion. This protest has already gone to the national adjutant of the organization. It does not make pretty reading. Perhaps that is why the newspapers have been so coy about handling it. It opens with a tribute to the efforts of past Commander Drain to preserve law and order during the convention, and with testimony to the fact that there were legionnaires at Omaha who behaved themselves and carried through the business of the convention. But it says without equivocation that there was a group at the convention "composed of the lawless, of camp-followers and hangers-on, (who) had no real interest in the convention, but were attracted solely by the crowds, the opportunities for indulgence and the gains to be had from unlawful pursuits. We do not coincide," continues the statement by the churches, "with the view that these were largely non-legion individuals. It is the consensus of our observers that in cases where lawlessness was noted, the number wearing the official badge of the convention was so large that the legion itself cannot escape responsibility for them by laying it to non-legion hangers-on. We cite conditions

during the President's parade, when presumably none but legionnaires were in line, in support of this fact. We believe that this group constitutes a problem with which the American legion should, and must, deal."

Does the Legion Desire Law Observance?

HAVING SUGGESTED the conditions which obtained in Omaha—a suggestion which sophisticated readers will understand without difficulty—the council of churches goes on to outline what it believes the course of action of the legion should be. It suggests that it consider the value of mass conventions, during a larger part of which many visitors have nothing to do but roam the streets. It then emphasizes "the necessity for the national executive committee of the American legion making plain to municipal, state and national government officials that the legion does not demand that hospitality shall take the form of remitting for the period of the convention all the municipal, state and national laws in the convention city, but that the legion itself observes and fosters the observance of law, which is the basis of good citizenship." Earnestly the churches exhort the legion leaders: "It is our sincere conviction that upon the American legion itself rests the solemn obligation for the elimination or control of that element of its membership which attends the national convention for the purpose of excessive indulgence and unseemly conduct. . . . We believe that when the legion itself makes sufficiently plain its own determination in this matter, municipal, state and national officials will lend their aid in eliminating the non-legion troublemakers." Here is an issue presented in a way that can hardly be dodged. As

one kind of an organization the American legion can be of vast service and value. As the kind of organization which it revealed itself to be at Kansas City and Omaha it will become a recognized menace to national decency. Legion members have already been heard referring, with a leer, to the vote to take the national convention to Paris year after next. If the legion wants to be known as a collection of gamblers, booze-hounds and law violators, it will take only two or three more such national gatherings to attain that end. But the opportunities open to an organization of ex-service men carrying a different kind of popular representation are so attractive that it is to be hoped that the legion executive will heed the warning from Omaha and take the course needed to rehabilitate the organization in public esteem.

Sermon on the Mount Looks Bolshevik in Poland

PROCLAIMING that there are villages where one-half the population have become Stundists, Lud Bozy (God's People), a Roman Catholic journal in Poland, demands that "central and local authorities shall take notice of this new problem, which had its birth on the eastern frontier." It sounds strange to hear the Russian bugaboo raised against one religious group in Poland most akin to western Protestantism. This journal demands that "the authorities should make it practically impossible for sects detrimental to the state to exist," by the expulsion of their "apostles" and the strict supervision of their congregations. It warns "every Pole and Catholic to beware of and to avoid the many Stundist agitators, so he may not, under their influence, become an apostate to his faith or a traitor to the commonwealth." It cries, "Is it not self-evident to every unprejudiced mind that Stundism is being spread by the help of foreign gold?" and declares it "is fostered in order to weaken and sap our strength until it results finally in the loss of a part of our country in the east by communist and Stundist propaganda." Explaining that "Stundism is a rationalistic schism," the proof cited is that "its main religious belief is based on the principle that evil must not be opposed by armed force." This one of the "Stundist apostles" acknowledged by handing the authorities a confession of faith in which was found such dangerous sentences as "A life of hate leads to the destruction of humanity, and God's will is to save us through love." He requested that the authorities read the sermon on the mount as the Stundist creed. Lud Bozy explains the "dangerous" Stundist success as due to the breaking up of the great estates into small farmer holdings, saying that the individualized peasant falls an easy prey to the "loving schismatic gospel."

Voters Seek Lesser Of Evils

AMERICAN POLITICS becomes increasingly a Hobson's choice. With the tradition of a two-party system still in control, the citizens of the United States are forced to elect nominees in whom they have little confidence in order to insure the defeat of other nominees in whom their confidence is even less. The municipal

elections held this year have furnished many striking illustrations of this situation. In New York, the real election came in the primaries. There the voters chose Tammany in preference to Hearst. In Buffalo, large numbers of ballots were cast for a Roman Catholic politician of poor grade in order that the city might not be delivered to the tender mercies of Ku Klux bigotry. The crowning illustration of all was furnished by Detroit. The Hon. John W. Smith, reelected mayor of Detroit, has not been an impressive political figure. It has been charged that he has been less than enthusiastic in his devotion to the dry laws, and that the moral conditions of the city might have been considerably improved if he had cared to improve them. Nobody seems to have been attached to the Smith cause by strong ties of personal conviction. And, to top it all, Mr. Smith is another Roman Catholic. But Mr. Smith has been reelected in spite of himself. Thousands of Protestants, thoroughly alive to the dangers of Catholic abuse of political connections, voted for him. Men who openly say that they hope he will be impeached and removed from office marked their ballots in his favor. Why? Simply because the election in Detroit was manipulated into a klan and anti-klan fight. And the intolerance for which the klan stands is such a fundamental sin against the institutions and spirit of America, that citizens feel that this klan issue must be settled before all others. The klan is on the retreat almost everywhere. It is retreating because the majority of Protestants have come to see that its methods will not accomplish the patriotic aims which it has so grandiloquently announced, but will rather divide our communities into warring cliques. But the gentlemen who are concerned because of the lessening percentage of Americans who vote might help materially if they would study the sort of choices which are being offered the electorate.

China Conferences Make Auspicious Start

THE MOST HOPEFUL FACT in the present international negotiations with China is not anything that has happened in Peking. It is the speech of Mr. Austen Chamberlain, British foreign minister, at the lord mayor's banquet in London. When Mr. Chamberlain said that the British empire was as anxious to secure peace through a liberal diplomacy in China as it had been in Locarno, he definitely placed his government behind the only hopeful method of securing far eastern concord. The diplomats in Peking have been stepping into the chilly waters of the tariff conference in the coy and hesitant manner usual with diplomats. The proposals made by the United States, Great Britain and Japan have not been niggardly. At the time of the Washington conference they would have been considered generous. But they have not, by a long way, met the desires of the Chinese. The Chinese have apparently decided to take their unbending stand on the proposition that it makes little difference what the rates of a tariff may be so long as the control of that tariff remains in foreign hands. They mean to make the tariff a test as to whether or not the rest of the nations purpose to treat China as a truly sovereign nation. By putting this at the forefront of their agenda, and by holding it

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there, they might easily have produced an immediate and hopeless stalemate. It is safe to say that no negotiator of an important state went to Peking with authority to initial a treaty granting China complete tariff autonomy. The United States is popularly in favor of such a move, and there has been a good hope that, in the course of the negotiations, it would officially come to this course. But now that Mr. Chamberlain has thrown himself on the side of generosity, it is not too much to hope that the whole conference will arrive at some formula whereby to grant this touchstone of Chinese desires. And if this should be the result of the tariff conference, it will help immeasurably to clear the atmosphere for the future negotiations on extra-territoriality and the other questions which now divide east from west.

True-Talk from Dr. Tittle

WHEN IT COMES to the making of definitions it will be a long time before this, by Dr. Ernest Fremont Tittle, is bettered: "The real skeptic is the man who has so little faith in his own position that he is afraid to have it critically examined; who has so little confidence in truth that he fears to have more of it discovered; who is tormented by the thought that if he knew more he might believe less."

French Face Failure in Syrian Mandate

THE RECALL of General Sarraïl from Damascus shows how bad is the mess in which France is involved in Syria. As the facts reach the light, little by little, it becomes apparent that, far from pacifying, the methods used by the French in dealing with the tribesmen have succeeded in provoking a general revolt. The contrast between the situation in Syria and in Palestine is illuminating. The British course in Palestine, in its attitude toward the Zionists, has aroused deep resentment on the part of a majority of the population. Yet Palestine is measurably peaceful, and there is every prospect of a normal development there. In Syria, the French system of military administrators has spread what were once local revolts in the further Lebanon until almost the entire mandate is involved. Apparently, the Druses have now buried ancient enmities, to cooperate with Moslems, and both are making common cause against the hated foreign power. Damascus has suffered bombardment and looting. Now the French admit the seriousness of the situation by withdrawing the administrator. It was time. The European who believes that the way to bring peace in any part of the east in these days is to drag fifteen hundred corpses at the tails of camels, and make a show of them in the squares of the capital, shows thereby that he has not the slightest understanding of the changes which have taken place during the last five years in the Asiatic mind. France is having no better luck in Syria than she has had in the Riff. In both places she is trying to impose her imperialistic will on people who seek independence. About all that she is managing to accomplish is to demonstrate that the glorified mandate system under the league is, in

her hands, nothing more than our familiar old acquaintance, economic imperialism under a de-odorized name. And in the meantime the taxpayers of the United States are paying about \$180,000,000 a year to enable France to carry on this murderous imperialism, and yet Uncle Sam is called a Shylock for not being willing to furnish more!

The Prohibition Crisis

THE ANTI-SALOON LEAGUE has been holding a national convention. Delegates from all parts of the country—most of them league workers—concentrated on Chicago for a week of meetings. So far as the public has been able to see, these have taken the familiar form of platform gatherings, in which tried and true war horses of the prohibition cause have sought to reawaken the revival fervors of the days when the saloon was an ever-present enemy on almost every city street corner. The convention has been called a "crisis convention." The term is not a misnomer. But a consideration of the week's events raises the question as to whether the officers of the league have recognized all the crises which are now before them.

The term "crisis" was undoubtedly drafted for use in view of the situation now admitted to exist in respect of the enforcement of prohibition laws. The Federal council report, misinterpreted as it has been by the wet press as a sign of weakening in the prohibition lines, has manifestly acted as an irritant in the league's feelings, revealing as it does not only a set of facts, but an attitude toward the facts which contrasts sharply with the orthodox attitude of the league. It was regrettable that the Federal council's report did not receive a deliberate and systematic analysis at the convention. Bishop Cannon was to have done this but left the convention on the day before he was to have addressed it. This left the convention in the unfortunate position of having deliberately ignored the most important pronouncement on prohibition which has appeared since the adoption of the eighteenth amendment.

Prohibition is not being enforced as it should be—the speeches at the convention, with the exception of those made by enforcement officers, took that as a point of departure. "What we have got is not what we worked for," was the laconic way in which Rev. Sam Small expressed the disappointment of all his coadjutors of the league. It would be too much to claim that this unconstrained recognition of actual facts is due wholly to the influence of Mr. Johnson's research report made on behalf of the Federal council, because the facts have become too obvious even for one unaided to overlook them. But the spirit of the Johnson report was a new thing among churchmen who hold stern convictions against the liquor traffic. The spirit cannot help being contagious.

The crisis in prohibition is not, however, limited to the matter of enforcing the law. There is a crisis within the prohibition movement itself, involving the whole question of the technique by which the will of the nation expressed in the constitution and the law shall be made effectual. Is the anti-saloon league the appropriate organization for this purpose? Can an organization representing the tradition of the great conflict by which prohibition was won be expected to

function adequately in the totally dissimilar task of enforcing the law?

The anti-saloon league was formed to do a specific piece of work. It came into being when prohibition was largely a local issue. It had its greatest success in the day when the strategy of the dry cause was the securing of local option. It was by the momentum acquired in the local option fight that it swept along to victory in the campaigns for state, and later for national, prohibition. The securing of the enactment of prohibition laws in small communities, in states, and in the nation, was a political job. The churches needed an agency to do that job. They created the anti-saloon league as that agency. It did the job superlatively. By common consent, it showed itself the most effective non-partisan political body in the annals of modern American politics.

The question therefore arises as to whether the league—this agency formed to act for the churches to secure the enactment of prohibition—is the type of organization required to secure the observance and the enforcement of prohibition. All organizations tend to become stereotyped with age and success. And all crusaders for a great social reform are not only subject to the same stereotyping influences as to their methods and vision, but are inevitably weakened in their leadership of a new cause by the scars of the conflict through which they have successfully emerged. It is a most rare crusader whose public influence is not worn down by long continued conflict with the evil forces entrenched in the social order. This is a pathetic, yea a tragic, observation; and while it gives the rest of us some measure of the enormous price which a crusader has to pay for his stern devotion to high ideals, it should also give us some measure of the debt we owe these heroes of the front line who bear in their reputations the scars of their fidelity. But it is not the part of wisdom to refuse to recognize the fact, when the situation changes, and a new stage is reached, that the leadership personnel of the earlier stage may not be fully adequate for the new undertaking. From this point of view it is no disloyalty to raise the question not only of the appropriateness of the old organization for the new task, but of the older personnel for the leadership required in the new stage.

If the leaders of the anti-saloon league do not understand that it is their organization that faces a crisis, it is time for the friends and supporters of prohibition plainly to tell them so. The Chicago convention proclaimed three immediate objectives: law enforcement, public education, the rallying of the churches. But law enforcement is not, as has already been said, primarily a matter of putting the fear of the ballot-box into a lot of politicians. That was the task of law enactment, but enforcement is an infinitely more delicate and complex undertaking than enactment. Enforcement of the law must rest back upon observance of the law. The narrow area in which enforcement is applicable is not to be compared to the wide ranges of our social order in which voluntary observance is necessary before enforcement can be made to succeed at all. Moreover, public education is not a matter of warming over the old saloon-must-go speeches, and it will take more than the proclamation of a crusade against an unspecified liquor foe to rally the churches

to an organization which may, like Beecher's dog, be barking at an abandoned wood-chuck hole.

There is not a politician in the country, whatever his personal predilections, who seriously believes that the association opposed to the prohibition amendment has any chance of carrying its proposals into effect. The saloon has gone. As a legal institution, it will not come back. The eighteenth amendment is written, and, whether it was wisely written or otherwise, it will not be unwritten. But the bare and abstract appeal to support the constitution and the law—while a vital part of a total appeal—is, in and by itself, foredoomed to futility. The constitution and the law must not merely at one time have represented the will of the people; they must represent the continuing and persistent will of the people, else they are a mere band of withes which democracy will ruthlessly and resentfully break. The appeal to the constitution is sound and effectual only when the deeper appeal to the intrinsic justice of the law is answered by a living and firm response by the public will. The Chicago convention was not fertile or even constructively suggestive in proposing ways by which the will of the people can be kept up to the level of the prohibition law.

The question therefore presses as to whether the anti-saloon league is the proper type of agency to represent the church's peculiar obligation in the present crisis. It was a definite misreading of the facts when a leading speaker at the Chicago convention declared that the failure of the league meant the failure of prohibition. That dilemma does not exist. It may be necessary for the anti-saloon league to fail in order for prohibition to succeed. Mr. Wayne B. Wheeler is a man of tremendous power, equalled only by his devotion. He is probably the most astute and successful lobbyist who has ever entered Washington. But is he the man to inspire and direct an educational and moral campaign involving both the Christian community and the secular community? Mr. Wheeler knows the kind of argument which carries weight with a congressman facing re-election. But does he know the kind of argument which carries weight with a man who has no interest in holding office, but a considerable interest in asserting his individual freedom? Do the state superintendents of the league give evidence of adaptability to this kind of task?

A single feature of league practice will suffice to indicate how far removed from the spirit of the new task the league's methods have been. We refer to the practice of making no accounting to the public for the use of its funds. Whatever justification obtained in the pre-amendment days for this secrecy, it can no longer be tolerated. The day of blind giving to the league ought to come to an end. The William H. Anderson game of concealed expenditures is played out. If the league cannot do the work of the churches on an open and above-board basis, it is a sure evidence of the ineptness of the league as an agency of the churches for the present task. The churches, out of self-respect, as well as in consideration of their responsibility, will find some other way of doing their work.

What constructive suggestion have we to make? At this time, none. The Federal council is to meet in executive committee early in December. There and then the whole question of the present prohibition crisis should, and likely

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will, be faced. The important thing for friends of prohibition to make clear to themselves, and to the enemies of prohibition also, is that prohibition is one thing, the anti-saloon league another thing. The prohibition situation is not what it was when the anti-saloon league was born. It is not what it was seven years ago. It presents the moral forces of the nation with a new and vastly perplexing problem. If the anti-saloon league cannot solve the problem, the churches must and will find some agency or method that can. Perhaps the churches will have to do it themselves!

The New College President Opens His Clam

THE CAMPUS of the University of Michigan is still discussing the inaugural address given by the new president, Dr. Clarence Cook Little, on November 2. But a much wider public should know what this research scientist said concerning the present state of higher education in the United States as he took up the administration of one of our best known state universities. "It was a basketful of educational bombshells served up as politely as though it were a platter of bananas," one listener commented. "That, you know, is because he is a research scientist," came the response. "When he has cut open a clam he is accustomed to tell precisely what he sees inside."

Educational reconstruction on the basis of an honest facing of the facts—this is the implication of President Little's inaugural. The five thousand persons who heard it enjoyed its wit, for not all college presidents have wit; they admired its frankness, for not all executives of tax-supported institutions are in the habit of telling what they see in the clam even though they may see it there; more than all, they were aroused at the vistas of university development which were opened out before them.

Specifically, Dr. Little suggested such innovations as these for a state university: The choosing of the freshman class not by examinations and high school records alone but by sending out representatives of the university to interview the candidates in their home settings; the summoning of these new students to Ann Arbor for a week's drill and instruction in the autumn before they actually enter the university; the dividing of the big university population into small colleges, say of five hundred students each under a sub-dean; the return to a more or less rigidly prescribed course of studies for the first part of the undergraduate's course; the official supervision of how the student spends his summer vacations and the requirement that he do therein some sort of work either financially remunerative or socially useful; the giving of three bachelor's degrees instead of one degree at the completion of the university course, the differentiation between the degrees to be made on the basis of whether the student has simply absorbed information and "passed," or has achieved real intellectual power, or has shown aptitude for research.

Alumni are to be asked to continue their undergraduate interests in publications or dramatics or journalism by making their grateful gifts to these specific departments,

rather than by merely donating dormitories to the whole university. In intercollegiate athletics three teams are to represent the institution rather than one and thus multiply the benefits accruing. A percentage of athletic receipts should be turned back to the university for fostering the academic progress of the institution or financing research.

In the course of developing these and other suggestions President Little indulged in some idol-smashing on the side. In connection with the "instrument of torture known as the written examination" he declared that "so uncertain and alluring are the elements that go into the awarding of marks that I have often wondered why graduate students in psychology have failed to utilize as thesis-topics such material as 'the effect of dyspepsia in the teacher upon the prospects of graduation of the student.'" He defined such an examination as "the amount of information which can under unnatural conditions caused by nervousness be unloaded in legible form by the student within a limited period of time."

"The pill-feeding of the well-organized lecture and recitation system results," said the new president, "often in conferring a degree on a 'revised and embellished human encyclopedia.'" Later on the Ph.D. often indicates a "straw dummy of a scholar" and his uselessness on some college faculty is discovered only after a lapse of time, as one gazes on the "accumulated dried bones of the undergraduates who have tried to feed upon this straw dummy." As to college activities he remarked caustically, "We cannot train a mind in the development of its highest scholastic powers in the atmosphere of a veritable Gettysburg of social activities, where after a prolonged artillery preparation of jazz and fast-traveling joy-rides a Pickett's charge of 'dates' and of petty gossip resulting therefrom is in progress."

Some curious personalities have evidently crossed President Little's path, and he had the memory and the sense of humor to embalm them in his speech. There was the undergraduate, a prominent athlete, who in the liberties of an unbridled elective system was discovered to be applying his mind simultaneously to "courses on musical appreciation, journalism (taught by a fraternity brother), history of religion and fertilizers." There was the college president of a coeducational school who commented, "My girls are wonderful. They never do anything they ought not to." When Dr. Little asked him, "How do they spend their spare time evenings?" the president replied in a pained tone, "Why, I haven't the remotest idea. I never thought of that." And then there was the dean of women who was reported to Dr. Little as asserting that it is "immoral for girls to be beautiful, and immodest for them to ride in automobiles with men."

Severe were his arraignments of some current institutions and habits of thought. "Our higher educational system is designed largely for mass production, convenience of teachers and administrators, and, what is most tragic, for the production of material success at middle age." "The emphasis of our civilization must be shifted to clean, fearless, idealistic youth. True progress will come only when civilization becomes unselfish enough to center its hopes on and live its life for the next generation and not for the present."

As to the wild frenzy for athletics Dr. Little wondered whether much of the criticism of it from inside the college is not due to something akin to jealousy. "Eighty thousand persons watch a football game and less than five hundred attend a lecture by the world's greatest living authority on the origin of atolls." But President Little thinks it is far from unwholesome for these undergraduates to be watching their teams when they could be doing things so much worse in this day marked by a "highly explosive mixture of youth and gasoline and liquor, borne swiftly on balloon tires to remote retreats."

An ardent believer in eugenics and kindred matters, he pointed out that one of the tasks of the more enlightened social order to which the university must contribute will be the realization that "the uncontrolled and unintelligent addition of more people to a surfeited world by the production of undesired and neglected children is quite as great a sin as the murder of these children by slow means. It is also quite as crude and cruel as the killing outright of undesired offspring by races which we in our pseudo-sanctity brand as barbarous." He entertains a vital religious faith but this is tempered with the observation that "to be worried about the state of one's soul and to expect a receipt from an ecclesiastical cashier for all deposits on the credit side is quite as material as though the account were in the physical coin of the realm rather than in spiritual values." Moreover "religious institutions demanding blind obedience and using form and pomp to impress the ignorance of their constituents cannot last."

From Harvard, from a biological laboratory, from three lively years as president of the University of Maine this smiling six-footer whose name inappropriately is Little has now been inducted into the president's chair of a university which just counted up its students for the winter term and finds 10,181 names on its rolls. He is only thirty-seven years of age. So he perhaps has as clear a right as anyone to say, as he did in a closing sentence of his address, "Ignorance, superstition and prejudice are age-old enemies of mankind, but the time has come to call upon Youth to help destroy them."

Thoughts After the Sermon

XXII.—Dr. Shannon, on "Walking in Galilee"

ICANNOT READ the sermon by Dr. Shannon in last week's *Christian Century* as mere print. Nor can I read it as just another *sermon*. Its quality and message are inseparably related to the unique circumstances under which this gracious minister delivered it. Any interpretation and assessment must take account of those circumstances. I found, as I read, that my mind was preoccupied with the picture of that assembly of strangers, gathered from all parts of America, Sundaying in Chicago, and pouring out of the great hotels in the "loop" section of the metropolis to hear a brother man preach the gospel. It was not to a church building that they made their way, but to Orchestra hall which the congregation of Central church uses on Sunday morning as a shrine and altar of prayer and praise. This churchless church was founded by David Swing, the poet-philosopher who was convicted of heresy in the

'eighties by a Presbyterian ecclesiastical court, and who left the pulpit of Fourth church, followed by a band of laymen, to establish a free pulpit in the famous old Central music hall. Here Newell Dwight Hillis rose to national fame as successor of Professor Swing, and when he stepped off this pinnacle of power to another eminence as successor of Beecher and Lyman Abbott at Plymouth church, Brooklyn, Frank W. Gunsaulus took his place.

For twenty years the voice of Gunsaulus rang out with tender and majestic authority, articulating the common hopes and faiths of the city itself, somewhat as Savonarola interpreted Florence or Calvin Geneva. Then Gunsaulus resigned. But his trustees asked him to find his own successor. There were many candidates. The pulpit was a prize avidly sought by that type of preacher who has become restive under the ecclesiastical system and aspires to a position of utter independence where he can speak as a free-lance on current events, or exploit whatever anti-orthodox views he happens to cherish. A month before he died, Dr. Gunsaulus told me the story of the many advances that had been made by aspiring clergymen, and even of certain attempts that had been made to manipulate the board of trustees into extending a call to this or that ambitious pulpiter against their retiring leader's disfavor. "The one thing I kept steadily before my mind," said Dr. Gunsaulus, "was that the pastor of this great, free downtown pulpit must be a man of sound evangelical piety, a believer in and a genuine lover of Christ, not a mere free-lance exploiter of a unique situation for his own aggrandizement." He hit upon Dr. Shannon, and recommended that he be called. Shannon was called. He was a new type, as unlike Gunsaulus in homiletic method as he was in physique, but fully and reassuringly like him in the possession of a sane and deep evangelical spirit. He fell into step in the procession of pulpit giants who had gone before him and he steadily made for himself a place in the heart of his great community.

Naturally, therefore, as I read this sermon by Dr. Shannon, I see in my mind's eye that assembly of all sorts and conditions of folk, possessing no group standards by which to judge a sermon for the simple reason that there is no continuous self-conscious group there; and I sense the preacher's impulse to exploit that situation according to the mood of the moment by some egoistic conceit. But Dr. Shannon does not yield to any such impulse. Instead, he preaches a sermon which is redolent of the New Testament, vibrant with the moral energy of the living Christ. I heard him preach not long since—I think it was a better sermon than this which he has given to *The Christian Century*—and as I reflected afterwards, my only criticism was that the sermon presupposed so much more biblical knowledge than I believed his hearers possessed that I wondered if they had really followed his thought!

Dr. Shannon is a homiletical genius. Sermon-making is with him a sort of passion. I can imagine that he spends many hours and much pains upon the construction of each Sunday's message. I venture the guess that he has been from the early years of his ministry a close student of the classic homiletical models. He has published volume after volume of sermons. Inevitably he conceives a sermon therefore as not only a spoken but a printable discourse. And

while this habit of mind makes for refinement of preparation and symmetry of product, I think I can sense a danger in it. That danger is that the preacher, anticipating the appearance of his sermon in a book which will stand on the shelves beside other books of sermons, may feel an undue stress to be original, to justify his sermon by its difference from other sermons. I am far from suggesting that Dr. Shannon has fallen victim to this psychology of the sermon publisher as distinguished from the sermon preacher. But if I had no other of his discourses save the one I have just read by which to measure his homiletic method, I would fear that this fate had befallen him. Taken as a whole the sermon seems to me somewhat strained, lacking in definite thesis, fanciful rather than substantial, so that when I lay it down I cannot recall that it has met a real problem or left any deposit of vital truth. It does, it is true, create a certain atmosphere, but atmosphere without landscape is soon dissipated.

I could not get my consent to say this had I not taken pains to re-examine several of Dr. Shannon's volumes before writing these "thoughts." I find that the present discourse is not by any means typical of his work. I have re-read the ten sermons in his "The Country Faith," and the point of my present critique does not seem to lie against a single one of them. But the present sermon strikes me as hardly capable of functioning beyond the moment in which the preacher held his audience under the spell of his voice.

Yet this may be judging by a one-sided standard. For one must always remember the sacramental value of a sermon as well as its instructional value. To lead the minds of his hearers through the paths of Galilee made forever poetic by Jesus' feet, is to lead them in an act of worship whose value cannot be measured by any ulterior standard, but is inherent in the experience itself. I make room in my philosophy of worship for a sermon of just that sort. As a rule, I am most helped by the sermon that tells me something new, that solves a problem for me, or gives me a

fresh insight into the meaning of my life and a conscious push forward in my moral purpose. Nevertheless, there is just enough of the child in me—and I imagine in most other grown-up people also—that I like to hear my favorite story told over and over again. And if it is told with a novel arrangement of the episodes so that my attention is startled a bit, and with fineness of feeling so that my reverence is deepened, I am being truly led in an act of worship the experience of which is not wholly unlike the miracle of the mass.

THE LISTENER.

The Snapping Turtle

A Parable of Safed the Sage

THERE CAME from the Little Lake a Great Turtle, and he swam up the Brook nigh unto the house where we spend the Summer. And he had upon his back a great Mass of Mud and Sea Weed.

And I had never seen so large a Turtle in our lake. Albeit the boys sail out and catch little Turtles, as did their fathers, our sons. And when we have the Nine Grandchildren with us in the summer, as we sometimes do, we have Aquariums of many sorts. For the children dam the brook and put in Fishes and Turtles, and it hurteth not the Turtles nor the Fishes, and it doeth the Children good. But so large a Turtle I knew not to inhabit our Lake.

And I called unto Keturah, and I said, It is a pity that the children are not here to see this Great Turtle. For the children had gone back, but I and Keturah we stayed on.

And I said unto the Turtle, I think thou art the Grandfather of all the Turtles in this Lake, and I am the grandfather of all the children that splash about here. Let us be friends. But the Turtle looked at me Suspiciously.

And I said, Old fellow, thou hast on thy back a great load of Mud. Yea, and it looketh as if thou hadst Barnacles and other forms of Marine Life attached to thy shell. Let me help thee.

So I got a Pole, and I began to poke Mud off the top of his Shell.

But he snapped at me, and would have bitten me if he could.

But I still poked, and I relieved him of quite a Burden. For so far as I could observe, he had no way of scratching his back, and that I think a Turtle must regard as a Misfortune.

But as I poked, he grew calm, and I began to think he was enjoying it.

And I said, I wonder if through that thick shell there may be any pleasant sensation in the stroking of a pole.

And Keturah said, I verily believe he liketh it. And what a relief it must be to be rid of the Mud and Weeds.

But as I finished the task, the Turtle gave a vicious bite at the pole.

And I said, Thou art no more grateful than Some People. Many are their Benefits, and they take them without Thanksgiving; and when it is all past, they are more likely to Bite than to show Gratitude.

And Keturah said, Not all people are ungrateful, and we will not be. For we have many blessings, and will not fail of Thanksgiving.

By THOMAS CURTIS CLARK

God Is!

GOD has no pleasure in those narrow souls
Who find Him only in an ancient creed;
His glory did not pass with one land's breed,
His aims are higher than one people's goals.
They worshipped well by smoking altar-mounds,
We worship too who hail far-flaming suns;
From age to age God's constant purpose runs—
Shall we presume to set His metes and bounds!

If God appeared to speak one mighty word
To one lone tribe, and thenceforth hid His face,
Where is He now? Whose voice is that now heard
Throughout the world in this good year of grace—
Another God's? Perhaps our hearts are stirred
By some strong baal of an alien race!

God is, not was: He builds the great Today,
Nor looks He back on time's deep-shadowed way.

War Talk in China

By Harry F. Ward

TALK IS EVEN CHEAPER in China than in most other places; there is so much of it. Nevertheless it settles many things, inexpensively if slowly. But the kind of talk that is going on now in and about China is unsettling things and in the end is likely to be paid for dearly by many who know nothing of what is going on and care still less. To those who are listening it is obvious that England and Russia are beginning to talk to each other about China the way that France and Germany talked about Morocco a few years since. The bone of contention, however, is not colonization but propaganda. The British foreign minister informs the house that behind the disturbances in China there is a foreign power. Certain of his colleagues, with all the jingo press behind them, at once start a demand for the severance of relations with Russia. Then Tchitcherin informs the world that such a step leads finally to war. Fighting words and the battle spirit!

HOW INFORMATION IS GATHERED

Consider now the process by which such words are developed and justified. Foreign ministers in democratic countries are selected for political not technical reasons. Necessarily they get most of their knowledge about other countries from permanent under-secretaries, who secure it in due course from diplomatic and consular representatives. These in their turn acquire information from their secret service, certain strictly limited native circles, and their own nationals. Recent history has shown that in matters of political dispute the first source is incompetent and unreliable. In times of stress the second is necessarily badly tainted with sycophancy. The third is a closed community, developing what is called public opinion out of and around its own central interest, which is business.

Thus there is in China some divergence between diplomatic attitudes and policies at Peking and consular attitudes and policies at Shanghai, Hankow and Canton, where commercial interests are dominant. There the foreign editor reflects the club gossip of the business men and such lurid scraps of highly colored secret service reports as come his way from official circles. The foreign community then quotes him as authority. Consular reports and advices are duly influenced by the same circular process. Then in a pinch the home authorities quote the newspaper to back up their statements and decisions. When the cable flashes back to China that the foreign minister has stated officially in the house that a foreign power is back of disturbances in China the editor, who has been repeating the first article in the creed of the local business community—that Bolshevism is the root of all evil—proudly says, "Behold the proof that we were right. The oracle has spoken." Is it possible that the actors in this stupid

performance really deceive themselves? Is government by public opinion necessarily reduced to such mediocrity?

When the facts necessary to justify such far-reaching words are demanded of the British foreign minister he points first to the speeches of the Russian ambassador to China, having in mind in particular a lecture at the American indemnity college in which some things were said about imperialism in China. This is the spearhead of Russian propaganda in China—"Down with imperialism"—and it finds the joint in the British armor. The trouble is, first, that the British empire is sacrosanct, so that those reflecting upon it commit blasphemy, and next that its acts and attitudes continually demonstrate to the Chinese what the Russians mean by their general slogan. Apparently it has not yet occurred to any responsible British statesman that the only way to offset Russian propaganda in China is a change of front.

Meantime, to the onlooker, the cry of propaganda seems unsportsmanlike and a bit hypocritical, in view of what British and American organs are constantly telling China about the present rulers of Russia. They are morons, assassins, destroyers of civilization, who are trying to ruin China as they have ruined their own country. Also they are a national Jekyll and Hyde, bolshevists one day and imperialists the next, seeking to grab Russian territory exactly as the czars did. Whatever else may have happened the character of Russia has not changed. When this sort of stuff is being fed to China in a patent effort to ally the Chinese business class with British and American interests in China, what fair ground is there for complaint against Russian inspired material against imperialism, urging the organization of the industrial workers and the farmers?

THE SPY

When the spokesman for British Labor requests of the foreign minister something more definite than general propaganda against imperialism to justify his fighting words, he hints at information which it is not expedient to make public. So once more the sinister specter of the spy sneaks in the background, bringing always his fog with him. Obviously, since the British government was obliged to ignore the soviet offer of safe-conduct out of Russia for the person or persons who supplied it with the alleged Zinoviev letter in order that they might be examined by a neutral committee, it is not likely to find it expedient to make public similar information. Yet it does not scruple to trade upon it, or else is silly enough to swallow it as support against its own fears.

Shanghai has just furnished another of these incidents of the international twilight zone, in whose dim-

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ness agents and documents flit about so mysteriously. One Dosser was arrested on a British boat entering Shanghai after being refused entrance at Hongkong. In court there was produced what purported to be a certificate from the "agitation department" of the Russian Communist party, authorizing him to organize strikes in China, where he had been for some time. This document was typewritten on silk. It was found in a code book which had been twice searched by the authorities at Hongkong. It was discovered by white Russian detectives, when no other person was present. Assuming it to be genuine, Dosser had ample time to conceal it. His counsel offered to prove where its seal was manufactured. Moscow officially stated that it was a forgery, that there was no agitation department of the Communist party, that Dosser's membership number, which it obligingly gave, was quite different from the number on the document. Dosser was finally convicted, on the basis of certain pamphlets, of circulating printed matter calculated to disturb the peace of the settlement and was expelled therefrom. The court gratuitously added the opinion that the document was genuine, about which it was as competent to pass judgment as concerning the authorship of Genesis. Meantime the white Russian detectives arrested the physician to the soviet consulate, on the charge of attempting to bribe them to confess that the document was a forgery, and offered actual money in evidence.

THE ECONOMIC STAKE

All this dramatic nonsense would not be worth bothering with, except for the fact that the prosecutor tried to convict Dosser under the Chinese criminal code for "hostile acts against friendly powers." It then developed that this was a mistranslation of the clause, which in reality forbade the making or planning of "private war." The prosecutor tried to argue that organizing strikes was both "hostile acts against friendly powers" and the same thing as planning "private war." Thus through stupidity the root of the matter comes to light. Whatever Westminster or Washington may think or say, most of the dread of bolshevist propaganda in China, as at home, simmers down to the concrete facts of labor organization and strikes.

On the wider issue of war or peace, a constant provocative factor is the most influential British paper in China, which has been proclaiming that Russia wants to push China into war with England. Unquestionably many Chinese are thinking and talking of that possibility. There are the extremist politicians who think they could use the situation for their own purposes in China, the intellectuals who feel helpless and hopeless because they are not participating in the strike and boycott, and not a few merchants who wonder whether China would or could be any worse off. This counsel of despair is typical of Chinese philosophy and temperament which runs occasionally to sacrificial suicide. This attitude was voiced by Feng, the Christian general. He did not issue the call to arms so widely reported. He did raise the question, which Gandhi has raised in an-

other form in India, whether if foreign acts of aggression, force and brutality continue it will not be better for China to die in a hopeless fight against them.

The more serious aspect of this mood is that a growing number of the most constructive minds and forceful spirits of the New China are beginning to wonder if the west can ever respond to any language but that of force. They are thinking in terms of China's potentiality a generation hence. They are beginning to say, "If the other nations will not treat us as they want to be treated, our only hope is in force." If this eventuates, the responsibility will lie not on Russia, but on those powers who in their dealings with China put their final reliance upon their navies.

RUSSIA'S GAME

The only evidence that Russia is promoting the war spirit in China is the slender fact that the few loudest war-talkers are of that political group which has derived its inspiration, general ideas and some concrete aid from the third international. The soviet is apparently playing a longer game and in this respect resembles the older school of imperialists, being like them somewhat removed from the immediate financial interest. The lesser breed of capitalists and their lawyers, which is now governing Great Britain and the United States, is necessarily more short-sighted. They have been looking so long for the profit at the end of their noses that they cannot see much beyond them. Hence they are extremely liable to misjudge Russian policy.

Russia has a natural interest in China, more so than any other power except Japan. It is both arrogance and duplicity to raise an outcry against Russian meddling in China when the other great powers are doing it continuously, with no such frontier to look out for and no such hostile grouping against them. It will be done by all of them until there is a settlement of the world's affairs on a new basis. It looks as though England were getting ready to back Chang Tso-lin, the Manchurian commander, as the strong man of China, despite his Japanese affiliations. If this happens, always indirectly, as it did with Wu Pei-fu, it will lead as much toward war as anything that Russia is doing. The Kuomintang—Sun Yat-sen—party, which the British commercial interests both hate and fear, will not endure it and Russia must find it a menace.

JAPAN?

Also, what about Japan? Any theory of Russia wanting war in China is hard to reconcile with the facts about Japan. The German revelations about alleged secret clauses in the recent agreement do not fit actual attitudes in the orient. With one hand Japan is reaching out for economic benefits to be derived from relations with Russia, with the other hand she is vigorously pushing back Russian ideas. Not yet is Japan in the arms of Russia, but if England develops her present tendencies she is more likely to push her there than to separate them. A powerful group in Japan has seen the error of following western capitalistic diplomacy and is seeking a way of mutual, cooperative develop-

ment with both China and Russia. It remains to be seen whether her rising industrialists will push her along the old road to ruin that the industrialist nations seem bent on following, or whether they will be controlled at home in time.

In estimating the possibility of international war in China, with the certainty that it could not be localized, one must reckon with individuals. For example, that upstanding British police officer, with the long service bar, who was reading in the morning headlines that the U. S. wanted a conference about extra-territoriality in China. "Damn 'em," he said, as he brought his fist down on the letters U. S., "they can let the dirty devils govern them if they want to, but they'll never govern us, by Christ!" Or that volunteer, from the commercial group, whose only regret after one of the recent local conflicts was "that the machine gun jammed so that we couldn't kill more of 'em." Of course these are not representative, but the point is that any day they may be in a position to throw the switch that will start the whole machinery of war. That done, it is national prestige, racial solidarity, protection of our nationals—can even a labor government refuse it?

UNDERSIZED OFFICIALS

Then there are officials who have powers too big for them. The Shanghai municipal council, for instance, contending that by agreement with China it is responsible only to its ratepayers. No wonder the French secretary withdraws from the diplomatic commission that is trying to settle things. What settlement can there be if this body can involve its home governments in war and evade their control? There is also the consul, who can practically order the navy into action under the plea of protecting life and property. If you own a factory at home and have a strike, you call up the right person and get the police or the deputies or the militia. But in China you walk into the office of the consul and tell him you need a gunboat, or two of them. Who picked and trained this man for such enormous responsibility? Who knows or cares whether he is muddleheaded from the thirst that gets so many of the white men in the east? Who will ever find out whether he handles the U. S. navy—for that is what it comes down to—from the small-town viewpoint of breaking a strike in which your own comfort has been interfered with? And finally, if he did, as there is some ground for thinking in a recent case, who cares? Thus is war made, in the dark.

For it is fight in China and not simply talk. Only the war is economic, the warfare of the future, and the west may see its tactics unfold as China uses them in this first skirmish of her war of independence. The Chinese workers were withdrawn from the public utility plants of the international settlement of Shanghai. Then naturally telephone service was cut off from Chinese subscribers, and after a bit power from Chinese factories. As I left the water was to be cut off from the Chinese city. Down in Hongkong, a crown colony where power is absolute, with bitter memories of the last strike when

all Chinese servants disappeared and foreigners were left to the awful fate of doing their own work, an emergency regulation was passed that no Chinese could leave the colony with more than five dollars Mex. in his possession. A newspaper account of the first case described a teahouse coolie, arrested at the station for having with him fifty dollars in notes and about fifteen in coin. It was his savings and he must take them to his family up-country was his plea. It being the first case, the magistrate decided to impose the full penalty, doubtless as a warning. All but five dollars was confiscated.

THE FOOD ISSUE

The final answering tactic is the withholding of food as well as of service. This is reported already to have begun in Canton, where spirit is always highest and most enduring. Morally how does the case stand for the Chinese? They say, "You are here against our will. We cannot put you out, but—feed yourselves." Will the answer be more force? China can learn as no other nation to conduct economic war with pertinacity, solidarity and terrible effect. Will the west force the fighting to her own more familiar and advantageous ground? If so, how long can she keep the advantage?

War business as well as war talk in China! But who knows or cares among those commoners who have succeeded to the powers of war-making kings without accepting their responsibilities? Crossing the Pacific, at the ship's concert, song after song from Italian grand opera, was powerfully sung from memory, by one of the white Russian crew, picked up to replace Chinese strikers. One life of many, tossed about the world, the sport of bitter circumstance, because a generation or so since his kind misplayed the great game called government. How many millions more, a generation or two hence, will be in like case? Then men will say, "We are the football of forces too big for us." But the truth will be that their forbears were too stupid, or greedy, or trifling to understand and master their world.

The Price

By Frances Williams

I AM SITTING in a Jim Crow car—cold, supperless, bedless. I have one hundred dollars in my pocket, but I am unable to buy food or a bed because I am what is known in these parts as a nigger. My companions are men, four of whom are chained together and are known as criminals. Two of the so-called criminals are white, but because of their crime they are made to ride with the niggers.

We are hurling through the night. The diner with food, the pullmans with soft pillows and snowy linens, are behind.

One might cry—but where? One might curse—but how? One might live—but why?

. . . Today, I talked to Negro students and saw their "faces holding up wonder like a cup."

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Why America Entered the War

Seventh Article in Series on, "Was America Deluded by the War?"

By Harry Elmer Barnes

THE CAUSES for the entry of the United States into the world war are many and varied. The case is not as simple and self-evident as with respect to Russia, France and England, nor was any one person almost solely responsible for the attitude of the United States. It is quite evident that Walter Hines Page must be assigned a greater degree of guilt and responsibility than any other single "American," but he was by no means uniquely responsible.

The specific reason why the United States entered was, of course, the resumption of unlimited German submarine warfare, but to have any understanding of the deeper causes we must get at the causes for the German submarine warfare in general, as well as its resumption in the spring of 1917. Here we are on firm ground. There is no doubt that the German submarine warfare was developed as a counter movement against the English violation of international law in regard to blockade, contraband and continuous voyage. By practically destroying, in these respects, the rights of neutrals, which had been worked out in a century of the development of international law, Great Britain was virtually able to shut off all imports into Germany from foreign countries. It was to retaliate against this that Germany initiated her submarine warfare, which certainly cannot be regarded as in any sense more atrocious in fact or law than those English violations of neutral rights which had produced the submarine campaign.

MR. PAGE AND OTHERS

In addition to these English violations of international law which vitally affected Germany as well as neutrals, there were many other examples of British lawlessness, such as the interception of our mails, the seizure and search of United States officials below the rank of minister while traveling to and from their continental posts, and the capture of ships like the *Dacia* (by the French at the instigation of Page and the British), which had been legally transferred from enemy countries to American owners. If the United States had held England strictly to international law upon the threat of severance of diplomatic relations or even war, as we unquestionably should have done, the German submarine warfare would not have been necessary and probably would not have been utilized. So we may say with absolute certainty that it was the unneutrality, lack of courage, or maladroitness of the Washington authorities in regard to English violations of international law which produced the German submarine warfare that actually led us into the war.

As to what made Mr. Wilson and his associates unwilling to intervene or incapable of coercing England and restricting her lawlessness on sea we can be sure that there were many and varied factors involved. Unquestionably the most powerful influence was the virulent pro-English attitude of Ambassador Page, who persistently and openly fought

against Mr. Bryan and Mr. Lansing in the efforts of the latter to protect American rights against the arrogance and maritime anarchy of Great Britain. The sad and humiliating story of Page's treasonable activities in this regard is admirably summarized in the article by Mr. Grattan in the *American Mercury* for September, 1925—an article which was carefully read and revised by the world's foremost authority on the international law of neutral rights. The following is a fair sample of Mr. Page's "patriotic" procedure as the accredited representative of the United States at the court of St. James, entrusted with the responsibility of protecting the rights of his country. Our government had protested against the flagrant violation of international law by the English, but Page, instead of presenting a forceful case to Sir Edward Grey, went through the form of reading it to Grey and then asked Grey to cooperate with him in formulating an effective reply to *our own state department*. The offense of Benedict Arnold seems highly comparable. This astonishing conduct of Page is revealed by Sir Edward Grey in his recently published memoirs. One of the significant cases he recounts as follows:

Page came to see me at the foreign office one day and produced a long despatch from Washington contesting our claim to act as we were doing in stopping contraband going to neutral ports. "I am instructed," he said, "to read this despatch to you." He read and I listened. He then said: "I have now read the despatch, but I do not agree with it; let us consider how it should be answered."

This was too much even for the editorial writers of the *New York Times*, certainly a group as much committed to the theory of the lamb-like innocence of Poincaré and the divinely-guided rectitude of Sir Edward Grey as it would be possible for any equally large assemblage of cultured men to be. The *Times* writer comments as follows upon Page's behavior as a "second Nathan Hale":

For a parallel to this action the records of diplomacy would probably be searched in vain. An ambassador is right in doing all he can to help maintain friendly relations between his own Government and the one to which he is accredited. . . . But an ambassador's first duty is, after all, to the government which he represents. If he disagrees with its policy, he must keep still about it while in office abroad. Should his dissent be too strong for him to endure, he can always resign. But to act as Ambassador Page did was to follow a course for which it would be difficult to find a precedent and which could not be made common in diplomatic practice without demoralizing and disastrous consequences.

If we had possessed at London a competent, fair-minded and judicious ambassador the story of American foreign policy from 1914-1919 would have been far different from what it was.

Added to Page's primary responsibility was the pacifism of Mr. Bryan which made him opposed to strong and vigorous language in our protests to England, the Anglo-mania

of Secretary Houston who had great influence with Mr. Wilson as an individual and as a member of his cabinet, and finally the very real pro-British sentiments of Mr. Wilson. Though Mr. Wilson's Anglo-mania was relatively slight and benign as compared with that of Mr. Page, it was unquestionably robust, and all of his writings from his youth onward reveal the fact that Mr. Wilson knew little or cared little about the culture of any other European country save that of England. All of his great heroes in literature and political science were English authors. These diverse facts and influences prevented Mr. Wilson from ever sending the strong note he had drafted in protest against English violations of our rights, and also prevented him from thoroughly backing up Mr. Lansing in his struggle against Mr. Page and the British authorities in the vain effort to defend American rights against Great Britain.

PRESIDENT WILSON'S NEUTRALITY

On this matter of Wilson's persistent sympathy for the allies and the impossibility of his being truly neutral under such circumstances we have the testimony of no less a person than Thomas W. Gregory, Mr. Wilson's attorney-general, who offers the following information in a letter to the *New York Times* of February 9, 1925. It should be pointed out that Gregory made this statement not in criticism but in defense of his former chief:

Sometimes through ignorance, and sometimes through malice, the war President has been charged with having had no sympathy with the allies, with having improperly delayed the entry of the United States into the war.

A single incident furnishes a complete refutation of the first charge. Up to the time that Germany began its atrocious submarine warfare culminating in the sinking of the *Lusitania* we had far less cause for complaint against her than we had against Great Britain; the latter had repeatedly seized on the high seas our vessels bound for neutral ports; it had appropriated these vessels and their cargoes; it had opened our mail and prevented its delivery; it had ignored our protests, and in some instances had for weeks and months even failed to acknowledge their receipt. These were substantially the same acts that brought on the war of 1812.

While these conditions existed, a cabinet meeting was held, at which several of Mr. Wilson's advisers expressed great indignation at what they considered violations of our international rights, and urged a more vigorous policy on our part.

After patiently listening, Mr. Wilson said, in that quiet way of his, that the ordinary rules of conduct had no application to the situation; that the allies were standing with their backs to the wall, fighting wild beasts; that he would permit nothing to be done by our country to hinder or embarrass them in the prosecution of the war unless admitted rights were grossly violated, and that this policy must be understood as settled.

Like all true-hearted Americans, he hoped that the United States would not be drawn into the war; but he was of Scotch and English blood, and by inheritance, tradition and rearing at all times the friend of the allies.

Tumulty also testifies that Mr. Wilson was at no time really neutral. A Manchester *Guardian* reporter predicted that Wilson would bring the United States into the war, and Wilson commented that "he seemed to know just what I am driving at." Tumulty also quotes Wilson as stating: "From the beginning I saw the utter futility of neutrality. . . a few have tried to understand my purpose and have sympathized throughout with what I sought to do."

The episode of the *Lusitania* is directly related to the

above discussion. We now know that the *Lusitania* was flagrantly violating international law by carrying munitions of war as well as passengers, mail and express. While any humane person would naturally deplore the loss of life incidental to the sinking of the *Lusitania*, it is necessary to insist here that the sinking of a score of ships such as the *Lusitania* in no way compared as an inhumane atrocity to the illegally produced British blockade of Germany which brought disease or starvation to tens of thousands of innocent German non-combatants.

Further, the Germans were singularly awkward and unhappy in their utterances. The more exuberant among them openly voiced their aspirations as to territorial aggression and aggrandizement, while the allies carefully restricted their similar plans to closely hidden secret treaties, and concentrated their publicity upon their unselfish and disinterested struggle for ideals and the safety of the world. Then, the United States was peculiarly at the mercy of the falsified atrocity pictures and other propaganda poured into this country by the allies, who were at the same time able to keep out of this country the German counter-propaganda as well as German proofs of the falsity of the atrocity pictures, recently so conclusively demonstrated by Ferdinand Avenarius. These circumstances made it the easier for the pro-ally groups to inflame American opinion and swing the country for war.

TRANSFORMATION OF WOODROW WILSON

A crucial aspect of the causes of the American entry into the world war is the problem of what changed Mr. Wilson from an ostensible and far-sighted neutral into a vigorous partisan of the allied propaganda. In 1914 he had proclaimed that the United States must be neutral in thought as well as action, and that the assumption of the unique guilt of one or another nation was absurd, the war having sprung from a multitude of complex causes. By 1917 he was maintaining that Germany alone brought on the world war and that the very safety of the United States depended upon the crushing of Germany militarism. In the first place, we should note the importance of his strong British sympathies which we have pointed out above. Also there was the long-continued pressure of Mr. Page, which most certainly must have had a tremendous influence upon Mr. Wilson, in spite of his occasional irritation at Page's excesses, and his exclamation at one time to the effect that Page was more British than the British themselves. Then the German attitude and activities growing out of the German efforts to retaliate against the British blockade were a frequent cause of irritation to Mr. Wilson, and Mr. Gerard was not a second Page continually soothing Wilson with respect to troublesome German acts. In fact, Gerard was notably anti-German, and his administration of his duties was frequently so maladroit as to cause Mr. Wilson no little irritation. But Wilson in most cases transferred his dislike from his ambassador to the country with which he was dealing. Hence, there was a situation in which the ambassador to England was doing everything possible to prevent this country from getting indignant with England, while the ambassador to Germany behaved in quite the opposite fashion.

Again, there was the matter of natural human pride and

sensitiveness to criticism. Some of the most powerful American individuals and newspapers had become violently pro-ally early in the war and directed withering and scandalous criticism against Mr. Wilson's apparently broad-minded and statesmanlike program of neutrality. Particularly notorious was the attitude of men like Theodore Roosevelt and George Harvey. Further, there was the matter of his courtship and his marriage with the second Mrs. Wilson. The psychology of the long-suffering pacifist is not well adapted to the conventional behavior pattern, attitudes and technique of the suitor and bridegroom. Mr. Lawrence points out how Wilson's first apparent changes in the way of advocating preparedness synchronized very exactly with the period of his courtship and second marriage. There is no doubt that the second Mrs. Wilson was even more irritated by and resentful of the criticism of her distinguished husband's pacific endeavors than was he himself.

Then, there is no doubt that Wilson's vanity was enormously inflated by the remarkable popularity of his "swing around the circle" in advocacy of preparedness late in 1915, so well described in the tenth chapter of David Lawrence's "True Story of Woodrow Wilson." This contrasted most strikingly with the denunciations of his "too proud to fight" speech and his other efforts to appear neutral. Wilson was ever sensitive, like other humans, to popular acclaim, and by the beginning of 1916 it was apparent that popularity was to be found on the side of preparedness, even if the country was not ready for war. Any striking change in German policy, like the resumption of submarine warfare, or any example of German antipathy, like the Zimmermann telegram, could be relied upon to carry the American people from preparedness to the next step of actual war. Between January, 1916, and January, 1917, they were being further prepared for this shift by the attitude of the American press.

AMERICAN FINANCE

Next we should note the powerful pressure of the great American financial interests and their subsidized press. From the beginning the international banking houses of the United States had taken a distinctly unneutral attitude, favoring investment in the bonds of the allied countries, and discouraging or refusing investment in the paper of the central powers. This immediately gave us a strong financial stake in the cause of the entente, and this stake grew larger with each year of the war. Likewise, American industry inevitably became violently pro-ally. This was due to the fact that the British blockade practically cut off our sales of war materials to the central powers and made our enormous war profits dependent upon the purchases made by Great Britain, France, Russia and Italy. Upon the prospects of their success in the war and their ability to prolong the conflict depended the relative amount of American profits and the probability of our receiving payment for the goods we sold to these entente powers.

The writer is no fervent believer in the universal validity of the economic interpretation of history or in the correctness of the attempts which have been made to demonstrate that the United States went into the world war solely because of our investments in and sales to the allied countries, but unquestionably from 1915-1918 the

enormous power of American finance and industry was directed almost solely toward the defense of the allied powers and the support of their subtle propaganda. In most cases this did not rest upon any original sympathy with these countries, but upon the actual nature of the economic realities of the moment. Had we invested primarily in the bonds of the central powers, and had we been selling most of our goods to these same powers, there is no doubt that American finance and industry would have been as flagrantly pro-German as it was pro-English and pro-French in 1915, 1916 and 1917. One does not have to follow Upton Sinclair in every phase of his arguments to be aware that American newspapers follow the dictates of American finance and industry very closely and very faithfully. Hence, the American press had become by 1915 and 1916 almost uniformly and intolerantly pro-ally, and in its editorials and its handling of the news scathingly attacked Mr. Wilson's neutral efforts. Interesting in this connection is Gabriel Hanotaux's statement that Former Ambassador Myron T. Herrick, Ambassador William Graves Sharp and Robert Bacon, all intimately related to great international banking houses in the United States, gave him every encouragement that the United States would ultimately be brought in to aid the allies, though there was as yet little or no sentiment for intervention in this country.

MR. WILSON'S DECISION

All of these various and overwhelming forces had combined in degrees of which we cannot be certain to drive Mr. Wilson effectively away from his pacific efforts. It has been generally supposed that Mr. Wilson was strongly pacific up to February, 1917, and was won over to war solely by the information that the resumption of submarine warfare had been decided upon by the German authorities. The writer possesses direct and reliable information that Mr. Wilson had been converted to the determination to intervene on the side of the allies by the early spring of 1916. Sir Edward Grey tells us in his memoirs that Colonel House brought him Wilson's assurance in February, 1916, that he would do his best to bring the United States into the war on the allied side. Early in April, 1916, Wilson called into consultation Champ Clark, Congressmen Claude Kitchin, H. D. Flood, and other Democratic leaders, and sounded them out to see if they would support him in a plan to bring the United States into the war on the side of the allies. This was the famous "Sunrise Conference" described later by Gilson Gardner in *McNaught's Monthly* for June, 1925. These men sharply refused to sanction any such policy, and Mr. Wilson allowed the campaign of 1916 to be fought out on the slogan, "He kept us out of war." Wilson did not dare to risk splitting the Democratic party over entry into the war before the campaign of 1916 was successfully ended. Once elected, he could count on even virulent Republican enemies like Lodge to offset any Democratic defection in congress over the war problem.

The hard fact is that Wilson, through the operation of the various factors and influences enumerated above, had let things get to such a pass through the toleration of British violations of international law that, by the spring of 1917,

he could not very well avoid going into the war. The primary responsibility is not so much in his actions between February and April, 1917, as in those between August, 1914, and February, 1917. Many reputable writers have defended the reasonable contention that Germany would never have resumed her submarine warfare if she had not become convinced of Wilson's unneutral attitude and his determination to enter the war whatever the policies of Germany.

Many have held that a powerful factor affecting Mr. Wilson's decision was his conviction by 1916 that he could not lead world policy through pacific methods but might assume world leadership if he threw the United States into the war and was thereby able to dominate the war aims of the allied powers and the United States. Many of the facts in his conduct in the spring of 1916 and thereafter lend much plausibility to this hypothesis. The recently published Page letters have revealed Page's vigorous efforts to combat Colonel House's suggestions of peace in 1916.

AMERICA'S ENTRANCE NO BOON

A very important element in adequately debunking us of wartime illusions is a consideration of the actual results for the world of the American entry into the world war. We have conventionally believed that it was a great boon to civilization and that it saved the world from German domination and the imposition of German militarism and tyranny upon the planet as a whole. The facts are almost exactly the reverse of this picture. In 1916 and 1917 Germany was ready for peace on very moderate and constructive terms, certainly terms far more fair and more to the advantage of the world at large than those imposed at Versailles two years later. In fact, if the American papers had been able or willing to get hold of and print the full German terms of peace and to portray accurately the state of the German mind in 1916 and 1917, there is little probability that Mr. Wilson or any one else could have forced the United States into the world war. There is no possibility that Germany could have conquered the allies without American intervention. The best that even Ludendorff hoped for after 1916 was enough success to force an honorable peace. Germany would have welcomed an honorable peace; it was the allies who were bent upon the destruction of Germany after they knew that a just peace could be secured by negotiations. What the American entry did was to encourage the allies in the wastes and savagery which led to Versailles, the blockade of Germany after the armistice, and the Ruhr.

One of the main activities of the allied censorship and propaganda in this period consisted in keeping from the United States any adequate knowledge of the very real desire for peace in Germany at this time and the highly reasonable and statesmanlike nature of the German proposals. These really sincere efforts of the Germans were portrayed as but insidious German propaganda designed to divide the allied powers. The chief reason why the allied statesmen did not accept these German terms and end the war, with all its attendant miseries and losses, two years before the armistice, was their knowledge of the evident breaking down of American neutrality and their ever brightening hope that the United States would ultimately come into the conflict on their side. Had Mr.

Wilson dismissed Mr. Page early in the war and replaced him by an honest, courageous and legally-minded ambassador, and preserved a strict neutrality on the part of this country, there seems little doubt that the war would have come to an end by December of 1916, and would have been settled by a treaty of peace infinitely superior in every way to that which was worked out in 1918-19 and imposed by the victors at Versailles.

Page and Wilson must in part bear the responsibility not merely for the losses and miseries brought to the United States by the world war but also for the destruction in Europe following 1916 both in war and in the arrogant and atrocious policies of France and England, particularly the former, since the armistice and the peace treaty. Added to the material and financial expenditures of the United States due to our participation in the world war are the political corruption and incompetence which it has generated, the raids upon American liberty by Palmer and his associates and successors, and the general decline of morale in American public and private life which has been unparalleled by any earlier developments in the history of our country. If we honestly face the facts we shall probably have to agree that the entry of the United States into the world war was an almost unmitigated disaster, not only to us but to Europe. We shall ultimately understand that Woodrow Wilson's greatest message to the world was not his war propaganda or his disregarded fourteen points, but his much ridiculed proclamation that the only possible peace was a "peace without victory."

The subject of Professor Barnes' article next week will be, "The Revisionist Viewpoint Corroborated."

Coal Dust

By Edgar Frank

NO ONE likes coal dust. My wife abhors it. Likely your wife does, if you have one. The women of my church tell me how much they hate it, when I make my calls; it gets all over the house, and musses things up terribly. Some of my people work in coal dust—when they are not on strike. I see them come home. They are covered with coal dust; as much of them as I can see. My friend, Dr. Hewson, at the tuberculosis sanatorium, tells me that he can see inside them with the x-ray, and their lungs are covered with it too. I don't think I'd like to work in coal dust.

One of my men who used to work in coal dust told me a story one day. (He now works in foundry dust, making machines for men who work in coal dust.) A man came from New York to see the mines. He had stock in the mines. He went to the office to get a pass. They gave him a pass, which he took to my friend, then mine foreman. The foreman took him to the hole in the ground where the men go down into the coal dust to make their living, and keep us all warm. The stockholder from New York gazed at the hole in the ground. He didn't look as energetic as a New York business man should. Then he asked the foreman a question: "Is that where you go down?" "Yes, sir." "I don't believe I'll go down," said the man

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from New York. And he gave the foreman fifty cents for showing him the mine—where it was.

One day I was out making some calls. I saw a mother rocking her babe in a hammock. They were outside in the shade of the flowering old apple-tree. It was a beautiful sight. They belonged to my parish, so I was at liberty to go over and talk to them. I asked if Raymond—her husband—was still working in the mines. She said he was, and the night before he had said that he didn't know what to make of that place. They had put up some new timbers, and they caved in. You can hear loud cracks all the time. I wondered if she could be enjoying the apple-blossoms as I was.

There is another miner who lives about five miles from here. His wife sings for us in church sometimes, and when she sings a number of people come to hear her who do not come to hear me preach, which shows how good a singer she is. She sings in our community chorus, and one night, after a rehearsal, I talked with her husband, while she stayed behind to rehearse some more. We began to speak of his work, and he told me what an awful place he had to work in. The mine is a hundred years old, and the men are in constant danger of cave-ins. There is only one exit. If the mine caves in between the men and the open air, they will be trapped, with no means of escape. He says the place ought to be condemned, but the inspector never comes near it.

MEN I MEET

I met a young man who had a school-boy complexion—no, it was that of a baby. He told me his face had been burned by an explosion in a mine. He told me all about it: how it happened, the way it was bandaged, and how he had to grow an entirely new skin. He will not work in the mines again.

I met another young man at a funeral. He is a rail-roader, but he has no work now, because the miners are on strike. I found him to be in sympathy with the strikers, though their suspension has put him out of work! He said he used to be a miner himself, but he just missed

being included in the Black Diamond disaster of 1919, so he quit. I remembered that disaster. I can never forget what the newspapers said about the women and children who were waiting around for some three-score daddies to appear. The newspapers make these things so vivid!

One of our men had the end of his finger badly hurt by an explosion in the dynamite factory (where they make dynamite to blow out coal.) They took him to Wilkes-Barre hospital, where I called on him. He was in the accident ward, and he remarked to me that the hospital wasn't doing nearly so much "business" since the strike, because most of their "business" was accident cases from the mines. One or two wards were entirely closed up, said he.

Well, I have no resolutions to offer, no recommendations to make. I always like to get the human side of our social problems—is there any other?—and maybe some of you who are not so close to the miners will be interested in the inhuman human side of this matter. The men get about 63 cents a ton for the coal they bring out of the mines. Maybe that is a fair share of what is paid by you and me for our coal. I don't know. As an economist I am very "dumb" (Pennsylvania for stupid). All I can remember of my college course in economics is a part of the first lecture: the professor said someone had called economics "the dismal science."

DECIDING BY SMELL

I generally decide these problems of the age by the sense of smell. The child labor amendment smells like a good thing for the children of stay-put states: I am for it. The more I learn about war, the worse it smells to me, and the more I hate it. The more I hear coal-miners talk, the worse their job smells to me, and the more I feel inclined to pay *to them* for the coal I burn. However, no one has asked me to set the wages of the men who work in coal dust, so I needn't worry. But, if anyone should ask me about the men's wages, I would say that though we might become so generous as to pay them too much per ton, we could never pay them too much per hazard, which shows what a crazy economist I am.

The Book World

Lindsay-woolsey

THE OLDER READERS of this paper may remember that there was once a stout and serviceable fabric known to the pioneer mothers who wove it as "lindsay-woolsey." I never saw a piece of it, so far as I know. My grandmothers made it and my father and mother both wore it in their youth. It was a rugged textile, home-woven from home-spun thread made of the home-carded wool of home-grown sheep. It contained no cotton and no shoddy; nothing worse than perhaps an occasional "sticker" which the sheep had picked up in the pasture and which managed to stick through the whole process from pasture to pants. And it contained no imported dye and imitated no foreign pattern. It was just itself, genuine and unashamed.

I have been considering whether there are not enough of these qualities of independence, genuineness and high moral purpose—for even cloth may be moral—in the writings of Vachel Lindsay to

justify a parallel. His work, at least the best and most characteristic of it, is "woolsey." It is home-grown material, drawn from his home town and his home church and from his own first-hand contacts with life, wrought into patterns of his own devising. Because these patterns are so thoroughly his own, it is Lindsay-woolsey. It is as earnestly purposeful as butternut jeans, and much more decorative—because, of course, part of its purpose is to be decorative. He is not afraid that it will seem sentimental or woman's clubbish to admit that he is "preaching the gospel of beauty."

He says of his *COLLECTED POEMS* (new edition, Macmillan, \$3.50), "this whole book is a weapon in a strenuous battlefield." If at times he piles up colorful adjectives till the structure resembles a tower of jewels rather than a church-steeple, it is because he thinks a poem does not need to be of a neutral gray in order to be edifying. His genius is polychromatic. And if he flings raucous syllables into a swirling dance that suggests the rhythmic cacophony of saxophones and fish-horns, still he gives us to know that "my business is not

jazzing, but Springfield and hieroglyphic and vision-seeing adventure." He is one of the few major poets of America today who are not ashamed to avow admiration for evangelical religion, the Y. M. C. A., the anti-saloon league and foreign missionaries. He is, by his own confession, an evangelist, but his is not altogether a simple gospel. He is a militant Disciple (big D) with a taste for spending reverent moments in Catholic churches and with an acknowledged indebtedness to Swedenborg, General Booth, and Henry George.

I met Lindsay and his wife, by lucky accident, at Going-to-the-Sun chalet in Glacier national park in September. At the same time and place I also met Jim Whilt, trapper-poet, who spends his winters roping mountain lions and wild cats, his summers guiding "dudes" through the park, and his spare time writing poetry, the latest volume of which is "Mountain Memories." He said Lindsay had given him all his books, but he couldn't make anything out of them. Naturally. I can see how what Lindsay calls adventures on the open road would not seem very adventurous to one who fights off ennui during the long winter months by catching and hog-tying panthers; and the Eddie Guest simplicity of the trapper-poet's mind finds itself bewildered rather than enlightened by Lindsay's hieroglyphics and symbolism. They are indeed rather dazzling and their flash sometimes leaves even the mind of a sophisticated reader dark with excess of light. It is thinkable, too, that a cryptic and symbolic manner may develop into a mannerism. Certain of the high critics say that it is so. Nevertheless he still commands a music of syllables which ranges from a lilt to a blare and he still weaves a fabric of honest home-spun shot through with threads of gold.

Potpourri

MRS. MARY NEWTON STANARD'S romantic rendering of the life of Edgar Allen Poe, *THE DREAMER* (Lippincott, \$3.50), was semi-privately printed in 1909, the centennial year of Poe's birth. The publishers must have been very timid at that time in regard to this type of biography, for the particular job is well done. In this revised edition it should profit by the popularity of "Ariel" and "Glorious Apollo" and "The Divine Lady," the method of which Mrs. Stanard has anticipated. Her rendering of Poe's story might be called not only romantic, but possibly even a trifle sentimental—in spots. She tends to heroize her subject, and seems more concerned to rehabilitate his personal reputation than the recent romantic biographers of Shelley and Byron have been. In fact, Byron's appears to have been chiefly interested in blasting what little personal reputation he had before, and some of the vogue of these novelized biographies may be due to the interest generated by their genteel scandal-mongering. Not so with "The Dreamer."

Edward Dickinson writes of the place of music in life and how to make it discharge its proper function in *THE SPIRIT OF MUSIC* (Scribner's, \$2.00). The author is professor of music at Oberlin, but he wisely recognizes that there are some things about music that no man can profess to teach. "Can religion be taught?" queries Charles M. Sheldon in the October Atlantic. The teaching of music is subject to some of the same limitations as the teaching of religion. Technique, history, lives of composers—yes. But the heart of the matter is in a spirit incommunicable except through music itself, and apprehensible only by a mystical mood akin to that by which the values of poetry and religion are grasped. Very wholesome is the author's insistence upon intelligence and character as essential to worthy achievement in music equally with technical skill and knowledge. He gives no one-two-three rules for the appreciation of music, but he indicates the proper approach to the problem.

Almost as little does Edith Wharton tell explicitly how to write fiction in her book entitled *THE WRITING OF FICTION* (Scribner's, \$2.00). It is no correspondence course in novel-and-short-story-writing. But as not many books about any form of English composition are written by those who have been notably successful in writing English, it is interesting to read the counsels of one who has. Modern fiction began, she says, when the action of the novel was transferred from the street to the soul. The novel depends on character and lives only by the vitality

of the people in it. The short story centers on situations; its people ought not to be absolute marionettes operated by visible strings, or mere types like the figures in an allegory, but if the action is good and the situations unhackneyed one must not demand too much of the characters. The author gives an elevated and well informed view of the art of fiction.

The remarkable thing about Edgar Lee Masters is that almost every critic picks a different one of his poems and calls it the greatest poem of the century. I have known for a long time that he was genuinely great, but never realized quite how great until I went over the various treasure gathered in the recent volume of *SELECTED POEMS* (Macmillan, \$2.50). And this time the thing that holds me most is not the merciless cynicism of Spoon River, old and new, under which lies a profound sense of human realities and a hatred not of men but of the shams on which men feed and sicken, but certain of the "Dramatic Portraits." They are in the form that Browning used in his dramatic monologues—Fra Lippo Lippi, Andrea del Sarto, and the rest. That vein is not worked out and it belongs to anybody who can use it. Masters can. And what he digs out of it is tremendous, terrific.

And to take up after that Henry Van Dyke's *HALF-TOLD TALES* (Scribner's, \$1.50) is like picking a violet after escaping from a cyclone—for the hurricane which demolishes churches and barns may let the wild flowers slip through its destroying fingers. These are gentle little tales, shorter than short stories normally are, grave, smiling tales, revealing lovely little areas of life, kindly critical of certain human foibles. In his method of condensation he has almost achieved a new form of literature.

THE PSYCHOLOGY OF LEADERSHIP (Century, \$1.75), by Henry Edward Tralle, a popular extension lecturer of Columbia university, is a practical and inspirational book calling upon young people to "wake up in the head" and telling them how. Almost everyone, says this author, has organic heritage enough to enable him to be a genius in some line if he has the social heritage to furnish him adequate stimulus and guidance for the use of his powers. It is cheering to hear that memory really improves with age—or should. We are advised to shun artificial systems and arbitrary associations as aids to memory—the sort that the advertised memory systems make much of—and simply to remember by attending and understanding. These are good high-grade chautauqua lectures.

Frederic C. Spurr's *THE NEW PSYCHOLOGY AND THE CHRISTIAN FAITH* (Revell, \$1.50) is a jaunty and confident assertion of the ability of religion to take care of itself in any encounter with science, without any very explicit statement of what the new psychology teaches or how its reconciliation with the old religion is to be accomplished except that, while it is now mainly a weapon of unbelief, "it is not to be feared when properly interpreted by unprejudiced people." I still believe in the validity of religious experience, in spite of his chapter in defense of it.

Stella Benson's *THE LITTLE WORLD* (Macmillan, \$2.50) is a howlingly hilarious record of undignified adventures, in occident and orient and a journey across "the states"—she is an English lady; that's why she says "the states"—in a Ford on a wedding trip. The first part of her journeying was done with only a woman companion, before her marriage. Marriage seems not to have sobered her resilient spirit or cramped her exuberant vocabulary. (There is no reason why it should, of course.) As a source of information about scenery, roads, or social conditions, this book is worth less than a cancelled half-cent postage stamp. As well turn to Irving Cobb's "Concerning Operations" for knowledge about surgery or the administration of hospitals. But for sheer fun, it is golden. Yet it contains the best description of the Grand Canyon in half a page that I know of. That was the only thing, animate or inanimate, that this innocent abroad stood in awe of. She agrees with me that all scenery is divided into two main divisions, of which the Grand Canyon is one and everything else the other. As a picturesque exaggerator, she out-Marks Twain.

That same Edgar Goodspeed whose translation of the New Testament into the American language set much of the secular press to howling at the sacrilege of tampering with the inspired sixteenth century phraseology of the King James version and

stirred the enthusiasm of most people who read the Bible, has produced a volume of light and graceful essays, *THINGS SEEN AND HEARD* (Univ. of Chicago Press, \$2.00). They have something of the quality of a good after-dinner speech; that is to say, the

author really says many things that are worth saying but says them with such agreeable by-play of imagination and pleasantry that he would be worth listening to even if he said nothing.

WINFRED ERNEST GARRISON.

British Table Talk

London, October 30.

THE MONUMENT erected in honor of the artillery at Hyde Park corner is arousing indignation in many quarters. The artistic judges are not agreed that a huge piece of masonry in the shape of a gun is a fitting theme for the sculptor's art, and many citizens, who are innocent of art, consider that the memorial will not carry down to other generations the **In Memory** real achievement of the gunners. The war was **Of the War** not, after all, a triumph for allied machinery.

Perhaps, others say, it is well to let the sheer brutality of war be made manifest. War has little beauty that men should desire it; why seek to cast a glamor round it? But I doubt whether anyone with any sensitiveness of spirit can approve the inscription upon the memorial designed for the machine-gunners, who fell. It runs: "Saul has killed his thousands, but David his tens of thousands." This is frankly indefensible and beastly. There must be some who design such things and think in that way. They are not representative, and they should be held in check. I should imagine that before long this inscription will be erased. Who are the people responsible for such outrages? Neither now, nor at any time in my memory, has this nation as a whole delighted in war. Certainly at the present moment its one desire is to live at peace and get on with its many exacting jobs. Certainly we shall not forget the sacrifices and heroisms of the war, but we do not wish to commemorate guns or count scalps. . . . A controversy has been taking place upon the right use of Armistice Day. The Rev. "Dick" Shepard wrote to the press to protest against the holding of a victory ball on behalf of a hospital. Many have supported his plea, notably the Spectator; others have urged that we should enjoy ourselves, after reverently keeping earlier in the day our two minutes' silence. Here again it is hard to say which side the mind of the nation would approve. There are always at least two minds in a nation. We can at least report that there is a widespread disquiet at the light-hearted way in which so many are prepared to keep the memory of those who, as they profess, died for them.

* * *

A Tragic End

All students of recent Irish history, and all who try to follow the course of English literature must have frequently come across the name of Darrell Figgis. He was the gallant adventurer who trained the Irish gunmen in the days before the war. During the struggle for independence, which ended in the creation of the Irish Free State, he took a leading part. Perils of all kinds he met; he was in prisons oft and once at least he was condemned to death. He fought in due time for the acceptance of the constitution under which the Free State won all that Irishmen had sought; and this again involved him in conflict with other Irishmen. A member of the Dail for a time, he spoke often and eloquently in its debates; but latterly he had withdrawn from Irish affairs, and lived chiefly in London.

This week he was found dead in a Bloomsbury boarding-house; without question, as he put it, he had taken the "only way out." Last year his wife committed suicide, and only a few days before his own death, Figgis had given evidence at the inquest of a dancing-girl, who had died after two operations; the inquest was adjourned, and in the meantime Figgis took the way out. He was indeed of the romantic strain; but he was also a keen judge of literature, a true poet, an admirable writer of English prose. He seemed one who had great powers of mind and spirit to hold in trust for his people. He belonged more-

over to a family which has given notable leaders to the church of Christ. His uncle, J. B. Figgis of Brighton, was a fine evangelical of the old school. His cousin, Neville Figgis, was one of the most powerful writers and preachers among the Catholic group within the church of England. Darrell Figgis took another course through life. I met him only once, but that was enough to reveal his charm and frankness. We were talking of another writer who had just died, a man of lofty idealism in his poetry, who dwelt in the vile underworld of the city. Which was the real man? It is a question which we cannot answer. But I for one cling to the faith that the man of vision and dreams is the real man.

* * *

The Corpse-Factory Myth

The indiscretion of General Charteris in New York has not passed unheeded here. There is a general feeling that an impartial inquiry should be held into the circumstances under which this story was circulated. None of us who lived through the war years can be ignorant of this very silly and incredible story. Whatever the army propagandists did, there is no question that the head of the propaganda in this country, Mr. C. F. Masterman, turned the story down, and Mr. Lloyd-George regarded it as absurd. "The important point," says the Daily News, "is that it cannot be ignored; and, in view of General Charteris' official position at the time the story was circulated it ought not to be ignored. We hope that the British government will order an impartial inquiry into the circumstances in which the propaganda originated in order to discover whether any government department or official was implicated in the conscious use of a glaring and preposterous fabrication, and that the ascertained facts will be published without reserve in a state paper. That is the only course consonant with our national self-respect." This represents pretty accurately the feeling on this side. Today General Charteris is not a man of any moment here, but he had an important place in the army during the war, and if the army did things such as he described, the facts should be made known. I don't remember meeting anyone who believed the story when it appeared; and there were numerous letters and articles published casting doubt upon it. But after the war there was in all probability not one nation which was proud of its propaganda. If people will have war, they must expect the things which always and in every land accompany war.

* * *

A Conference on Reservation

At Farnham Castle under the chairmanship of the bishop of Winchester a conference of churchmen was held last week to consider the theological implications of the use of the reserved sacrament. Bishop Gore was present, Canon O. C. Quick, Dr. Darwell Stone, and Principal Tait. That is to say, every school of doctrine in the church had its spokesmen. The papers are to be published; it is pleasant to read that there was a total absence of party spirit in the conference.

* * *

Dr. Horton

Dr. Horton has left for Mentone where he will spend the winter. Before he left he was able to pay a visit to his church, where he administered the communion. He will be greatly missed from the life of the Christian church in these lands, in

which he has won a place of singular trust and spiritual authority.

* * *

G. B. S.

Here are some pleasant lines from a recent volume; they have the merit also of being true:

"Here lies Shaw, who made a jest
Of life and truth—and mankind, lest
They'd see that he was leading them
Steadily to Jerusalem."

* * *

And So Forth

Following upon the success of the Daily Express in its "My Religion" correspondence, another paper has announced a series "When I am Dead, What Will Happen to Me?" The first

writer will be Father Knox and several bishops and others will follow. . . . The tide of trade is said to be turning. Both cotton and wool seem to be on the upgrade, and there appears to be a brighter prospect for Welsh coal. We have been through a bad time of depression, but it looks as though the worst were over. . . . The alleged discovery by Dr. Grimme of a "Moses" inscription in Egypt is received by scholars with skepticism, or at least with suspended judgment. . . . On Sunday next Dr. Aggrey is to speak from the London station of the British broadcasting company. He is paying a quick visit to this country, in which there is a lively interest in Achimota, the college on the Gold Coast in which Dr. Alec Fraser and he are at work.

EDWARD SHILLITO.

CORRESPONDENCE

Listener Has Another Call

EDITOR THE CHRISTIAN CENTURY:

SIR: Tell the Listener to go right on. He is doing some of us good. I wish he could have a chance at me!

M. E. Church
Salem, Va.

FRANK A. TYLER.

Below the Snake Line

EDITOR THE CHRISTIAN CENTURY:

SIR: The suggestion of Dr. Conwell that we live always on the hill tops of experience "above the snake line" is undoubtedly a very helpful one, but is it not also true that such a procedure leaves the snakes in unmolested possession of the valleys below which should be claimed for civilization? If more people were willing to invest their lives in a campaign against these reptiles perhaps the "snake line" could be lowered and more of these valleys of wasted life could be turned into usefulness and beauty. Is not "lowering the snake line" as worthy a motto as "above the snake line"?

Boston, Mass.

FRED M. SMITH.

Women in Diplomatic Service

EDITOR THE CHRISTIAN CENTURY:

SIR: Would you welcome a correction on the paragraph about Pattie Field on page 1168 in your issue of September 24th?

Unless there is some technicality in the phrasing which I don't grasp, it is not correct to say that Miss Field is the first of her sex to win a position in the foreign service of this country. Miss Lucile Atcherson was the first woman to pass the examinations, and she has been in the department of state in Washington for three years. In April she was appointed to be third secretary of legation at Berne, Switzerland.

New York City.

VIRGINIA RODERICK.

Public Appetite or Publisher's Trick?

EDITOR THE CHRISTIAN CENTURY:

SIR: Without meaning to be censorious, and without denying that there are, outside the churches, many sincere inquirers after the way of life, I must say I cannot agree with the way your esteemed British correspondent (Oct. 8) accounts for the recent rush of new readers to the Daily (London) Express. Would it not be better to call it a trick of the publishers? For evidently they chose both the subject to be discussed, "My Religion," and the writers, known to hold very peculiar religious beliefs. Of course the announced series of articles would be sensational reading, and that would mean increased circulation, for human nature is the same in London today as it was in Athens in the days of Paul.

If this is the explanation of the incident would it not have been better, yea incumbent, to dismiss it with a stern rebuke to all shrewd but unscrupulous publishers?

Grove City, Pa.

J. C. BARBOR.

Chinese Militarism

EDITOR THE CHRISTIAN CENTURY:

SIR: I read your editorial concerning "What shall we do in China?" It is a fine article, an article that will enlighten more Americans just where China stands on these questions of extra-territoriality, western economic imperialism, and the like.

This is the time of all times for America to play her part in world affairs. China is at the parting of ways when it comes to militarism. If she does become militaristic, Japan and her militaristic program will be no comparison. China has one-fourth of the human race. If she turns militaristic, due to foreign oppression, it will not only be a sad day for us as Christian workers but it will be a sad day for the whole world concerned. It does not take a prophet to see that.

Nuuanu Y. M. C. A.

K. F. LUM.

Honolulu, T. H.

Who Are "The People"?

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter from the Rev. F. A. Hawley in your issue of October 22 is a fine illustration of the attitude of a large part of our people. He has grown weary of prohibition because the government has failed to enforce the law, and further on account of that terrible bogie, what the reformers may do to his personal habits. Then after lecturing the country, preacher-like, on the wise course to pursue in the future, he closes with, Let the people rule. Rule whom? Surely not Mr. Hawley. In Mr. Hawley's mind evidently the government is not the people, and the "reformers" are not the people. Who then are "the people"? Can it be that Mr. Hawley considers himself and a few other timid saints who are fearful that their tobacco will be taken away from them by the "reformers," the "people"? If the people in a democracy are not the government, what in common sense is the government? But if the people are the government why denounce the government and extol the people's rule all in one breath?

Our troubles lie exactly with the exalted "people" and nowhere else. The fact is when the people are ideal the government will be ideal. But in the meantime the chief claim of democratic rule for the support of mankind lies not in its efficiency of administration, nor in its economy, but in the responsibility it puts upon individuals constituting it, and the education and improved manhood resulting therefrom. If there were to be a selection of men who are fit to live in an ideal democracy most of us would fail to qualify, and among those least fitted to enjoy its advantages would be the man who thinks that forty-nine people are entitled to more consideration

than fifty-one, and that in a federation of states, three states should have a larger voice than forty-five.

Might I also ask, Why so hot about 100 per cent enforcement on a law which affects the personal habits of a vast multitude of our citizens, and so indulgent with the law's slow feet in all else? I have lived in a number of large cities, including the great city in which your most excellent paper is published, and I am prepared to say that nearly all law enforcement which does not directly relate to vested interests, when compared with perfection, is pretty much a farce. Our courts are uncertain, and political "pull" furnishes an almost granite defense against the punishment of any favored criminal. It is asserted by those who are in a position to know that justice is bought and sold in many places just as in the ages we like to call "dark." Juries are unquestionably "fixed" and the "people" do not seem to get excited about it. In my state today a man is running for governor, with an even chance of being elected, who is under a strong suspicion of tampering with the grand jury in a county where he holds a high office. And more than one man has been chosen governor by the "people" in the face of a perfectly rotten record. Why, then, close our eyes to all the shameful indifference to political crookedness and miscarriage of justice on the part of the "people," and piously weep crocodile tears over the unwillingness of the "government" to enforce the eighteenth amendment? I wish to heaven that the Volstead act were the only law which we slight. But the people are ruling, and doing it none to well, largely through foolish or corrupt leadership. They need help, not whining or tears. A little more sand in the gizzard, please.

Elizabeth, N. J.

J. H. MACDONALD.

A Missionary Protest Against American Sectarianism

Editor THE CHRISTIAN CENTURY:

SIR: As a missionary I am profoundly discouraged, not at the opportunities that lie all around us so wonderfully in the Philippines, but at the blind, un-Christlikeness of the American churches. For years we have been laboring toward the elimination of these denominational differences which mean nothing to the people of the Philippine Islands. In 1915 the missionaries were rejoicing in the belief that they had reached the goal of their hopes. Dr. Lyons of the Methodist Episcopal church and a committee representing other denominations framed a splendid and workable constitution. Then came the word that the Disciples and Baptists could not enter into this union because it was incompatible with some of their ideals of organization. Thereupon the missionaries began to develop the so-called Evangelical union into a real union instead of a loose alliance. But the Methodists were plainly informed that the new policy of international Methodism made it impossible for them to unite, and the Evangelical union, instead of being a union, ceased to function almost altogether. During the year 1924-1925 Filipinos and Americans have been laboring to get together on a basis similar to that of the United church of Canada. The Presbyterians, United Brethren, Congregational and Disciples missions voted in favor of this union, and Disciples missionaries voted almost unanimously in favor of this union.

During the last few days, like lightning out of a clear sky, came the news that the Disciple missionary society in America absolutely prohibits the Disciples churches of the Philippine Islands from receiving members of any church, even as affiliated members, unless they are immersed. We had hoped that the idea of affiliated membership would make it possible to unite, and permit such churches as wished to demand immersion to receive those who have not been immersed as affiliated members. Now our hopes are blasted. I dare not write on paper the sense of disgust and revolt against this intolerance that we have in the Protestantism of America. Why in the world can you not allow the peoples of foreign lands to decide what is the true gospel, just as you and your ancestors decided it for yourselves? We today criticize the Puritans of New England because they fled to our country for religious liberty themselves, but would not grant it to the Quakers. Having led the people of the Philippines to Jesus Christ, why can you not let them decide the form of organization to use? Where in the

Bible could you find any statement that God gave to the people of the United States or of Germany the final authority to state what rites are to be used for church membership in another continent? What a far cry is this recent decision from the spirit of Alexander Campbell, who set out to unite the churches of Christendom!

How inconsistent is this position is shown from the fact that the Disciples missionaries in Manila all attend the American Union church, that two of them are in the church council, and one of them is an elder in the church. If the missionaries are allowed to work together in such a church, why are they not allowed to organize united churches all over the Philippine Islands and to use Disciples money for the promotion of those churches instead of spreading the seeds of sectarianism? I believe that nearly all Disciples missionaries in the Philippines feel exactly as I do about this recent decision.

Manila, P. I.

FRANK C. LAUBACH.

Not All the Trouble Is With the Higher-Ups

Editor THE CHRISTIAN CENTURY:

SIR: In your issue of October 22, under the caption "A Hint to Higher-Ups," you seek to administer a rebuke to those in the Methodist Episcopal church, south, whom you conceive to be the chief malefactors in preventing the unification of that church with the Methodist Episcopal church. As a matter of fact, those to whom you refer are among the best and truest men in our church, and they are a very small minority of the "higher ups." One of our university presidents undertook to compile a list of the "who's who" in southern Methodism, and to show that the great majority of the higher-ups in the church were overwhelmingly in favor of unification, including some bishops, college presidents, presiding elders, etc., and that therefore all the rest of the membership should obediently follow their lead. The argument turned out to be a boomerang.

If all those referred to as higher-ups had been unanimous in

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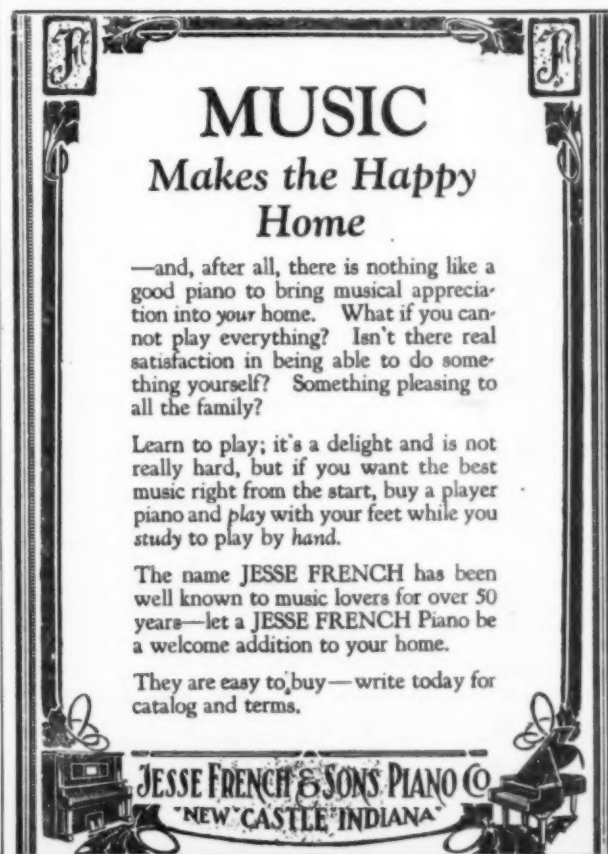
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advocacy of unification it would still have been defeated because the overwhelming majority of the membership is now, and will be for a long time to come, absolutely and unanimously opposed to unification with the Methodist Episcopal church on any terms. I doubt if there are a hundred thousand persons in our church who favor unification. The remainder, some two millions and more, know that it would wreck our church to attempt to unify it with the other church, and they think too much of their church to be willing to make the experiment.

As to the action of those two churches in Santa Rosa, California, they have only done just what the southern Methodist church has consistently advocated for many years. We have raised commissions and repeatedly proposed to the Methodist Episcopal church the adoption of some sort of plan whereby the competition of churches might be avoided, but these overtures have been rejected time after time. We would be exceedingly glad to make some such arrangement; and will transfer members and churches to the Methodist Episcopal church whenever and wherever they evince a desire to effect such a change. We would also be exceedingly glad to transfer at the same time to that church all the "higher-ups," who have so violently advocated unification, including bishops, college presidents and all the other great "who's whos" who claim to represent all the brains in our church. It would make for peace and unity at home, and we have no doubt of our ability to fill their places with men equally as great as they are.

Florence, S. C.

W. L. WAIT.

A Voice from the Pew

Editor THE CHRISTIAN CENTURY:

SIR: Your editorial, "Can the Pew Guide the Pulpit's Thinking?" is interesting, but not conclusive. Who was the minister? What themes does he ordinarily use? And, above all, what were the forty other subjects submitted? Maybe the ten chosen were the best to be had from the selection. Don't be too hard on the noble army of martyrs in the pew—of which I have been one for forty years!

Here are some themes that I would like to have expounded within my hearing once more before I die, though I have about given up hope: Hell and how to shun it; heaven and how to reach it; justification by faith; sin; salvation, and a few more of like import. No, I am not a fundamentalist, if that means that I am intellectually tied to a post. But the world is hungry for a gospel that makes living easier and heaven more certain.

I recently drove 55 miles one Sunday, with my family, to a place where I knew I could hear a good gospel sermon, and felt repaid for the 110 mile round trip. I do not say there are no gospel preachers nearer than 55 miles, for is not the grand pueblo of Los Angeles less than half that distance away? But when I see the announcements of Sunday topics in the Los Angeles Saturday papers I steer clear of that town, unless I want amusement only!

Claremont, Cal.

A. E. BRUCE.

Contributors to this Issue

HARRY F. WARD, professor of Christian ethics, Union theological seminary; president American Civil Liberties union; author, "Poverty and Wealth," "The Gospel for a Working World," etc., etc. Dr. Ward has just returned from a trip around the world, in the course of which he spent several months in China.

FRANCES WILLIAMS, national student work secretary, Young Women's Christian association.

HARRY ELMER BARNES, professor of historical sociology, Smith college.

EDGAR FRANK, White Haven, Pa.

THE SUNDAY SCHOOL

Lesson for November 29. Lesson text: Acts 26:19-32.

Before Agrippa

WAS PAUL a madman? To cultured Greeks in the university of Athens he seemed to be and to a Roman governor he gave the same impression: "Paul, you are mad, much learning makes you mad." There is point to this: salvation in the name of a crucified Judean, religion in terms of resurrection from the dead, ethics of loving self-sacrifice—it is madness. To Greeks foolishness, to Romans absurdity, but to simple, untainted souls God's truth.

What a dauntless preacher was Paul! He did not suit his message to his audience; he spoke out squarely, "Christ and him crucified" was always his message. Corrupt governors, kings, university professors, business men, farmers, soldiers, statesmen, artists and literary people—all were given the same strong, brave word. Always Jesus as the Son of God, the crucified Lord, the resurrected Savior, the perfect example, the one whose fellowship was worth any suffering and hardship. With a thousand madmen like that, things would begin to happen in this conventional world!

Bernard Shaw told us that all the churches had pepper-box pulpits, but that there were not saints enough to go around, and so we had to put almost anything in to fill them up. There is too much truth in that. Did you ever pause to think how we have reduced our free religion to conventionality? We have a certain church architecture; we have fixed hours of worship; we have formal methods of worship; we have printed creeds to murmur; we have set forms of prayer; we have unchanging types of organization; we have annual assemblies; we have paid secretaries; we have incorporated societies; we have canons of authority; we have tests of faith; we even have formal clothes. Suppose the Galilean peasant by mistake walked into one of his most formal and orthodox churches today, would he know where he was, or would he catch a remote echo of his teachings? Notice, gothic architecture, silken robes, stained glass windows, a paid quartette singing a modern anthem, a collection of money, a sermon on "the virgin birth," pews under the gallery for chauffeurs, social stratification in the worshippers—a so-called Christian church. "A new commandment I give unto you, that ye love one another." Carey going off to India was mad; Morrison going out to China was mad; Spurgeon pleading with the men of London for regeneration was mad; Beecher toiling to free blackmen was mad; Kirby Page pleading for a warless world is mad; Reinhold Niebuhr demanding Christianity in modern commercial life is mad; Fosdick pleading for a union of religion and science is mad—every excited man is mad—in your notion. Then the same men are the little, buttoned-up, white-necktied, parsonettes, who never had an original idea and who only mumble the shibboleths of the denomination at so much a mumble.

What an exciting thing it would be if, in the middle of next Sunday morning's sermon, some big business man, instead of going to sleep, should shout out: "O, you are crazy, much study has made you crazy." But nothing like that will happen, nothing will happen. The same old stuff will be handed out, the man will yawn and go home to his large dinner, undisturbed. He may shout at the ball game but he sleeps in church. At a recent gathering in our city a group of widely separated men were assembled in a fashionable home. Mr. Smith was presenting Mr. Jones to Mr. Brown: "Do you know Mr. Jones?" he asked. "O, yes," came the reply, "We sleep in the same pew at X— church every Sunday."

St. Francis of Assisi used to observe, "Everyone will go to see a fire." It is a fire that we have a right to see in every Protestant pulpit. The preacher should be a flaming evangel. Living in a world like ours, possessing a Christ like ours, living with such people as we know, it is a poor preacher who cannot kindle one blaze a week. We need to get excited about our religion; we need to preach with passion; we need to stir up the pure minds of our hearers; we need to interpret our world in terms of Jesus' way of Love. Christianity is not an opiate. Our religion is not a slumber-song, it is a call to service and sacrifice. The church must wake up the world, must inspire society, must kindle ambition, must battle with sin, must arouse the conscience. JOHN R. EWERS.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Many Creeds at Corner-Stone Laying

The laying of the corner-stone of the nave of the cathedral of St. John the Divine, which took place in New York on Nov. 9, brought together representatives of several churches. Among the participants were Gov. Alfred E. Smith, of New York, a Roman Catholic; Dr. S. Parkes Cadman, of Brooklyn, a Congregationalist, and Elihu Root, an Episcopalian. The other speakers were Bishop Manning, of New York, and Bishop Freeman, of Washington. The walls of the nave are already up to a height of 20 feet, but despite the speed with which they are being laid, they will not be completed for 20 months.

Macartney Sounds New War-cry

Dr. Clarence E. Macartney, leader of the conservatives within the Presbyterian church, has come out with a public statement in which he says that another serious situation confronts that denomination. The trouble is again found in the presbytery and synod of New York. Recently, in an attempt to maintain the present delicate situation while the special commission of 15, appointed by the church at large, is continuing its labors, the presbytery voted not to consider the licensing or ordination of ministerial candidates until after the report of the commission has been presented to the general assembly of 1926. Later, the synod of New York, after raising a commission to try the complaints against the New York presbytery growing out of previous ordinations, voted against publishing any decision until after the report of the special commission. Dr. Macartney now evidently believes that the work of the special commission of pacification is being used as a protective screen for the liberals in the New York presbytery. He declares the actions taken by the presbytery and synod, ostensibly in behalf of denominational goodwill, to be illegal, and he calls on the rank and file of the church to interest itself in the situation thus created.

Plan Fund to Honor C. E. Founder

Members of the society of Christian Endeavor are planning to raise \$100,000 during the first week in February. This is to be known as a Clark recognition fund, in honor of the man who gave birth to the society. As long as Dr. and Mrs. Francis E. Clark remain alive they will have the use of the income from the fund. After their deaths it is to be devoted to missionary work by the society. During all the years of his service Dr. Clark never received a cent of salary from the Christian Endeavor society.

Gandhi Will Not Visit America

Mahatma Gandhi, India's great leader, has declined the invitation extended to

him by the League of Neighbors to visit the United States. Gandhi says, in refusing to make the journey, that he would not feel justified in leaving India to preach his ideals in other countries until India has been won to acceptance of his teaching.

Further Wealth for North Carolina Schools

The Methodist institutions in North Carolina which were richly endowed a year ago by the establishment of the Duke foundation, have received further support from the will of the recently deceased tobacco magnate. Duke university is to have \$10,000,000 more than has already been given it, of which \$4,000,000 is to be used in the construction of a medical school, hospital, and nurses' home. The university is also to receive \$7,000,000 from the residuary estate.

Opposition to Scotch Church Union Grows

Reports from Scotland indicate that opposition to the union of the church of Scotland with the United Free church is on the increase. Those opposing the union have now begun to publish a paper,

Notes on Church Union, which is rapidly gaining in circulation. Added bitterness is appearing with almost every week, and it becomes plain that the union will not be carried into effect without difficulty, and perhaps with as irreconcilable a Presbyterian minority as appeared in Canada.

Labor Leaders in Atlantic City Pulpits

While the American Federation of Labor was holding its national convention in Atlantic City recently, most of the churches of the city opened their pulpits to leaders, who spoke on the ideals of the labor movement, and the relations between labor and the church. Among the labor lay preachers were John Walker, president of the Illinois state federation of labor; John Frey, editor of the International Molders' Journal and president of the Ohio state federation; A. J. Muste, dean of Brookwood labor college; John R. Coughlin, secretary of the central trades and labor council of New York; Robert Fechner, of the executive board of the machinists; James Wilson, vice-president of the A. F. of L.; Chauncey Weaver, executive officer of the musicians; James C. Shanessey, president of the barbers; Max J. Hayes, editor of the

Universalists Hold Biennial Meeting

THE UNIVERSALISTS are moving forward if their biennial convention in session at Syracuse, N. Y., Oct. 21-25, is any criterion. In the field of public affairs and in that of church life the denomination has turned its back on the past and is ready to press toward new vantage ground. To a degree unparalleled, they are setting standards of action which all the other Christian bodies of the land will have to hold in view when adopting their denominational programs.

PACIFISM AN ISSUE

The Syracuse convention unanimously reaffirmed the declaration made two years ago which commits the Universalists without hesitation to a full program of industrial and political democracy. It went further. It passed the resolutions which the delegates at Providence in 1923 were not ready to pass, asserting the right of the individual to decide whether or not he will render military service. And it went once more on record in favor of larger participation in world affairs, beginning with American adherence to the world court.

Without a dissenting vote the action of the board of trustees in establishing the Golden Rule Service fund proposed by Mr. Arthur Nash was endorsed. This fund is to reach an eventual \$1,000,000, and all of it is to be spent by other than Universalist agencies. It has already appropriated \$7,500 to the work of the Federal council of churches, which refuses to admit Universalists into its membership; \$1,000 to the Walter Hines Page school of international relations, and \$250,000 to the new Nash clubs for young men in Turkey.

The important denominational matters at Syracuse were the plans for increased support of the mission in Japan; for the establishment of a mission in Korea; and the endorsement of the 5-year program of the trustees. This will provide for the building of a national memorial church in Washington, D. C.; a new church in Tokyo; the founding of a pension fund for ministers, and a large increase in the church extension fund for work in this country.

Most interesting of all, perhaps, were the overtures from Unitarians and Congregationalists looking toward union. The formal resolutions have already been printed in The Christian Century. The action of the national council of the Congregationalists, based on the resolutions of the northern California conference, expressed a readiness to unite with any church "which can find freedom and satisfaction on the general basis of the Kansas City declaration of 1913." It is said that Universalists almost without exception are ready to accept that declaration.

UNION PROPOSED

What the outcome of these proposals will be cannot now be foreseen. Official committees have been constituted for the initiation of discussions, and it is not too much to say that a majority of the delegates who were at Syracuse expect the negotiations to lead toward some sort of unification or federation of the liberal Protestant forces in America.

Dr. John Murray Atwood, dean of the theological school at St. Lawrence university, was re-elected president of the convention for a 2-year term.

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Cleveland Citizen. Several clergymen deeply interested in social issues also participated.

Nears Record as Song Leader

W. E. M. Hackleman, of Indianapolis, Ind., is within sight of a record as a leader of singing in large religious and

civic gatherings. Mr. Hackleman led the singing at the national convention of the Anti-Saloon league, just held in Chicago. This was his 498th engagement. He expects to pass the 500 mark before spring. Besides having acted as song leader more times than any one else, Mr. Hackleman is generally credited with having led the singing at the largest single religious

Pinchot Arouses Anti-Saloon Convention

WHAT WAS DESCRIBED as the "national crisis convention" of the Anti-Saloon league of America, in session in Chicago, Nov. 5-10, was thrown into commotion when Gov. Gifford Pinchot, of Pennsylvania, launched a bitter attack on the weakness of the administration in dealing with the liquor law enforcement situation. The governor's speech provided the hot spot in a convention which otherwise followed lines made familiar by long years of temperance agitation.

"Our country is not helpless before a gang of criminals, as some would have us believe," Gov. Pinchot declared. "This nation is able to enforce its laws whenever the law enforcing powers determine that it shall be done. But until the law is enforced and the constitution is respected, there is no other issue that can compare in importance with the issue between the criminal (assisted by the men who give him aid and comfort) on the one side, and the constitution and the law-abiding people of America on the other."

MELLON AND HAYNES ATTACKED

Mr. Pinchot then went ahead to review his efforts to dry up Pennsylvania. Introduced to the convention as the greatest dry crusader among the public officials of America, the governor said that he had been able to help the situation materially in every part of Pennsylvania except Pittsburgh, where he mentioned Secretary Mellon as the cause of lawlessness, and in the places irrigated by liquor withdrawn from distilleries and breweries under permits supplied by Commissioner Roy A. Haynes. Haynes had previously addressed the convention and been applauded as a successful type of dry official. He is reputed to be a close friend of Mr. Wayne B. Wheeler, general counsel of the league.

"Among all the cities of America," Gov. Pinchot charged, "Washington, where laws are made, became the conspicuous leader in disrespect for the law and the constitution of the United States. Cabinet officers, judges, senators, representatives of congress, and leaders of the official life of Washington in every line publicly, notoriously and as a matter of course broke the fundamental law of their country. Is it any wonder that when these men set the example of disrespect for the law the criminal classes should follow them? Leaders in state and nation conspired with criminals to break the law, and all men knew it. Thereby they bred and nurtured the contempt for law which curses our country today. They sowed the wind, and the nation is reaping the whirlwind."

HONEST ATTEMPT NEEDED

"It is our duty to set right what these men have set wrong; and the first item in that duty is to compel an honest, fearless and determined effort to enforce the eighteenth amendment, which is the bloody angle in this attack of crime against law, order and com-

mon decency throughout our country. Until we do that there will be no relief."

"This is as good a time as any to say in public what has long been discussed in private—that a defeatist movement, like that which in France so nearly overthrew the allies in the great war, is under full headway in the United States. I warn you that before the winter is over you will hear loud claims (if you have not heard them already) that since the strongest possible federal effort to enforce the law has been made (which is false), and since the alleged effort has failed (which is obvious), the time has come for law and order to yield to the criminal, to repeal the law of which the criminal does not approve and to replace it by another with which we may hope the underworld will be kind enough to comply."

The Anti-Saloon league later announced through its officers that it would try to get the administration to take notice of the Pinchot charges by sending to President Coolidge a certified copy of the governor's speech. Mr. Haynes sent a telegram denying some of the charges, and explaining others on the ground that the permits complained of had been given at a time when the law allowed him no other course.

GET DESERTS, SAYS WHEELER

At the opening session Mr. Wheeler and Dr. F. Scott McBride, general superintendent, presented their reports. Both claimed great advances, both in social conditions and in the enforcement of the Volstead act. "We get about what we deserve in law enforcement," Mr. Wheeler admitted. "When good citizens really interest themselves to the extent of taking an active part in politics, in the primaries and elections, securing the nomination and election of men who are themselves in favor of the law, and then standing by those officers in the discharge of their duties, the day of effective enforcement will dawn and go on to the perfect day of universal observance."

On the same day Miss Anna A. Gordon, president of the world's and national W. C. T. U., suggested that dry workers buy advertising space in the press to present their side of the law enforcement story. "We should put over facts in attractive story shape," she said, "to command wider reading and to carry conviction. Every community should concentrate education and energy on its own election and clean-up problems, while unitedly lending all possible aid to state and federal enforcement."

General Lincoln C. Andrews, now in charge of enforcement as assistant secretary of the treasury, called on all states and communities to encourage the resumption of home rule in enforcing the liquor laws. He said that the league and kindred bodies had been standing back and leaving enforcement

(Continued on page 1457.)

service of modern times, the outdoor communion service held at Forbes field, Pittsburgh, by the Disciples of Christ in 1909.

Yale to Broadcast Lectures For Preachers

The divinity school of Yale university is to broadcast a series of lectures especially designed for a ministerial audience

during November and December. The lectures will be given at 3:30 Sunday afternoons, the first coming on Nov. 22, and continuing every week until Dec. 27. The course as now arranged will contain "Education and Service," by President Angell; "Religion and Science," by Dr. R. L. Calhoun; "Religion and the Schools," by Dr. Luther A. Weigle;

Study to Speed Up African Missions

MOVEMENTS looking toward a closer cooperation between missionary, government, scientific and commercial agencies toward the development of African Negro culture and of a higher civilization founded upon the values in that culture, toward a concerted effort to wipe out the sleeping sickness in central Africa, toward applying to African educational methods the accumulated experience gained in the education of Negroes in the United States, and towards a central bureau for the study of African languages and for assisting in the production of a suitable literature in these tongues—all these movements were inaugurated at the Africa conference held in the Kennedy school of missions, Hartford, Conn., Oct. 30 to Nov. 1, under the auspices of the committee of reference and counsel of the Foreign Missions Conference of North America.

More than 100 African missionaries, board officers and educational authorities from the United States were in attendance. Dr. Thomas S. Donohugh, chairman of the Africa committee, and associate secretary of the board of foreign missions of the Methodist church, presided. Among the authorities present were J. H. Oldham, of London, and Dr. A. L. Warnshuis, of New York, secretaries of the International Missionary council; Dr. Thomas Jesse Jones, chairman of the commission of the Phelps-Stokes foundation which recently made a study of educational conditions in East Africa; Dr. Homer L. Shantz, pathologist of the United States department of agriculture; Dr. E. C. Sage, of the General Education board; Dr. J. H. Dillard, of the Jeanes and Slater funds for the education of American Negroes, and Prof. D. Westermann, of the University of Berlin.

CAN STOP SLEEPING SICKNESS

Perhaps for Africa the most important and far-reaching feature of those three days was the announcement by Dr. Mable Pierce of the Rockefeller foundation that after six years of experimentation the foundation is ready to pronounce the success of its new cure for sleeping sickness. "Tryparsamide," the only known effective remedy for the disease, is now on the market, its efficacy in the most severe cases seems assured by numerous tests over the years, and the world may look hopefully to the early eradication of the dread disease from off the African continent.

While the remedy is at hand it is very costly and the treatment of one person extends well into a year's time. The problem now faced by the Rockefeller foundation and others interested in wiping out sleeping sickness is to find the agency for carrying on the work. Shall it be through the separate governments in

Africa, through the missionary and philanthropic agencies, or through some agency set up by the league of nations? That problem will engage the attention of the Foreign Missions conference and other agencies this winter.

NEW BASIS FOR EDUCATION

Mr. Oldham pointed out that the pouring of European and American capital into Africa since the world war has given rise on a gigantic scale to all the capitalistic problems of the west, all the political, racial, educational, social and cultural problems which have for generations been awaiting solution in America and in Europe. "We are living in a fool's paradise," he said, "if we think that missionaries are to maintain their present influence in Africa. Missions are now, relatively speaking, at a standstill compared with the other influences—economic, political, governmental—which are changing the whole life of Africa. Industrial, commercial and governmental forces are now having a great influence, and there ought to be a greater cooperation between these agencies of civilization and the missionary and educational bodies working on the continent."

One of the most important questions raised at the conference was "What kind of an education should we give the native African?" Several speakers pointed out that the purpose of schooling should not be to make "pale copies of western peoples" but to give the African a knowledge which would enable him to live better in his native village, to improve his health and the sanitation of his village, to understand and to use the mineral and vegetable resources of his own neighborhood, to improve the home and family life, and all the while to preserve those values which are to be found in his own civilization, such as music, Negro history, art, and the like. This, it was pointed out, required the development of a new method of teaching, based on conditions and experiences in the native village, rather than book lessons based on European experiences and of little if any value when the boy or girl returns from school to take up life in his own community.

BUREAU OF AFRICAN LANGUAGES

Mr. Oldham and Prof. Westermann announced that there is under way a plan for the organization of an "International Bureau of African Languages and Culture" in which mission boards of America, Europe, and Africa and learned societies from all parts of the world will cooperate for the study of these languages, for the production of educational literature in them, and to serve as a clearing house and information center for those engaged in translation work. One

(Continued on page 1456.)

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BOOK NEWS

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"Keturah" Dies After Return From World Trip

Readers of The Christian Century will have a sense of personal loss in the announcement of the sudden death of Mrs. William E. Barton, which occurred at Foxboro, Mass., on Nov. 7. Dr. and Mrs. Barton had just settled in the home which was to be their permanent place of residence, following their return from a trip around the world. As the "Keturah" of her husband's Safed parables, she had become almost a personal acquaintance of every reader of this paper.

Theological Seminary Marks Centenary

The theological seminary of the Reformed church, Lancaster, Pa., is celebrating its hundredth anniversary. Oberammergau artists have redecorated the chapel, which was rededicated in October during services in which Dr. S. Parkes Cadman, Dr. Cornelius Woelfkin, Dr. William Adams Brown, and others took part. All the larger colleges of the eastern states were officially represented. The year marks also the 200th anniversary of the planting of the Reformed church in

this country. Among the memorials will be the completion of the new chapel at Mercersburg academy, Mercersburg, Pa.

Billy Sunday Closes Portland Revival

After a seven weeks' series of meetings attended by 336,000 people, Billy Sunday closed his union revival campaign in Portland, Ore., on the last Sunday in October. Reports from Portland indicate that the meetings stirred the city profoundly, and that there will be effects even greater than might be expected from the 12,000 converts reported.

Rome Would Woo Back Greek Church

The movements on foot looking toward a closer affiliation between the Anglican and Greek churches, together with the recent participation of orthodox bishops in the Stockholm conference, may have something to do with the interest being manifested in Roman Catholic circles over healing the ancient breach between the two churches. The pope has just committed to the Benedictine order the task of bringing the eastern orthodox church back into communion with Rome. Cardinal Dougherty, of Philadelphia, is made protector of the American section of the movement. There are committees in England, France, Spain, Holland and Belgium,

Temperance Sentiment Gaining in Japan

SEVERAL GATHERINGS recently held in Japan, or at which official Japanese representatives have been present, show that the temperance movement in that empire is making large gains. This is hopeful news, for modern Japan has been threatened with a liquor problem in a virulent form.

When the seventh national congress of social workers convened in Tokyo early this summer, much attention was given the temperance problem. There were over 1,700 delegates present, including Buddhist priests, many officials and employees of national and local government social agencies, representatives of all sorts of religious and reform associations, and independent workers.

PRESENT PROGRAM

The recommendations adopted unanimously for dealing with the liquor problem advocated:

1. The revision of the present juvenile prohibition law, raising the age limit from 20 to 25 years, so that practically all students and those in military service will be protected.
2. The placing of scientific temperance teaching in the text books of all primary schools.
3. The prohibition of alcoholic drinks in all school buildings.
4. The appointment of commissions for the careful study of the alcohol problem in Japan.
5. Stricter enforcement of the juvenile prohibition law.

During July the Japan Intercollegiate Prohibition league held its first summer camp and training institute at the famous resort at Karuizawa. About 40 students from 14 universities, colleges and tech-

nical schools were enrolled. The lecturers included Prof. Iso Abe, of Waseda, who spoke on "Birth Control and Japan," Hon. Yukio Ozaki, liberal leader in the diet, on "Universal Manhood Suffrage," Rev. E. C. Henniger, of Canada, "Twin Evils—Alcohol and Social Vice," while Mark R. Shaw, of the Methodist mission, gave a series of five lectures on the rise of the prohibition movement, its success in other parts of the world, and the part students have taken in carrying it forward.

In accordance with previous actions by temperance bodies, Sept. 1, the anniversary of the great earthquake, was observed for the first time this year as temperance day. In all parts of the country temperance organizations held mass meetings and street demonstrations, uniting with Christian bodies such as the Y. M. C. A., in many instances, to carry these through successfully. Twenty thousand special posters were put up throughout the empire, and 800,000 handbills distributed. The government was petitioned for a stricter observance of the juvenile prohibition law.

AT GENEVA

When the international conference on the alcohol question met in Geneva this autumn, Japan was officially represented by Mr. Tamen Maeda, one of the directors of the international labor bureau. Mr. Maeda was formerly assistant mayor of Tokyo. The conference was called to consider the alcohol problem in equatorial Africa; the forcing of liquor on small dry countries by large wet nations; and international conventions for the control of liquor smuggling. It is no small advance to have Japan ready to participate officially in such a gathering.

and the American committee has opened offices in New York. The orthodox churches which are to be made the object of the Roman efforts are the national churches of Russia, Greece, Bulgaria and Roumania, with dioceses in Egypt, Syria and Palestine. Young Roman priests are to be carefully trained for missionary

service in near eastern countries. These, it is hoped, will eventually win the common people to the acceptance of the supremacy of the Roman papacy. With the primacy of the pope established, there are no serious questions dividing the two churches. Funds are now being solicited to provide this special training for such

Builds Church While He Sells Insurance

IN A NEW and rapidly growing suburb of Chicago there has come into being with startling success the Edgebrook Community church. This church is largely the creation of Brutus A. McGee, a business man of Chicago, who has served without pay, and found unlimited joy in the remarkable way in which the organization has developed under his volunteer leadership.

Mr. McGee is one of the large number of men who, after taking training looking toward entering the Christian ministry, have drifted into other lines of work. Not satisfied with the selling of insurance as a sole interest, he has, by his work in Edgebrook, gradually worked his way around again toward the pastorate. It now looks possible that the time may come when he will give up his present business entirely, in order to become a regularly ordained minister, giving full-time service to a church.

MANY IN SAME POSITION

"I wonder how many men there are in much the same position I was in?" Mr. McGee asked when interviewed about his work recently. "Every large city must contain quite a few who have had a partial or complete seminary course, but who gave up the ministry for business.

"I think I know why most of them did it. I think they became afraid that they would not be allowed to live natural lives, that they would not be free to express themselves fearlessly and naturally, and that they drifted into other lines because of that fear. Well, it is likely that most of them have suffered enough mental anguish to carry them into the ministry yet if, at this late hour, they could find the way. I believe this because of my personal experience, for I am one of the army of quitters.

"This is the way I have found my way back to my first love. For ten years I have been selling life insurance. But the work has always been too prosaic. Each year, more than the year before, I have caught myself craving for something which the selling of insurance does not afford. I wanted to preach. But without experience, who wanted me? For a living wage, nobody. At least, that is the way I felt about it.

"So I went to a rapidly growing, new, churchless community, and started the

Edgebrook Community church. For a year we have been holding our meetings in the various homes, and we are now getting ready to build. When I began my fondest hope was that at the end of the first year we would be able to build a \$2,000 portable chapel. Our plans are now to build within the next few months the first unit of what will eventually be a \$100,000 church!

"But the interesting thing about the whole proposition, from the point of view of a quitter like myself, has been the method of procedure. I quit doing nothing. I merely took upon myself another responsibility. I still make my living selling insurance. Nor do I make any less. The preaching is gratis, and will be, in accordance with my pledge to them at the outset, for five years. At the expiration of that time I feel sure we will have a community which can support a pastor. Then I can choose between turning the work over to someone else, or quitting my business and giving it my entire time. In the meantime, I am supremely happy for the first time in my life."

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young men as volunteer for this type of priestly service.

Interdenominational Church Forty Years Old

The Kenwood church, of Chicago, is celebrating its 40th birthday. Started as a union church by Presbyterians and Congregationalists, this church has maintained its independent and interdenominational character through the years. It is now, under the pastorate of Dr. Albert J. McCartney, rendering as large a service as at any time in its history. It is recognized as the outstanding church in one of Chicago's most important south side sections.

Illinois Watches Series of Interracial Conferences

A series of interracial conferences held in important cities of Illinois is attracting the attention of the entire state during the month of November. A team of five persons, three colored and two white, has been brought into the state to give counsel on the best methods so far evolved for dealing with social problems created by the contacts of the races. The white members are Dr. Will W. Alexander, director of the interracial commission of Atlanta, Ga., and Rev. Ralph C. McAfee, secretary of the Kansas City council of churches. The Negroes are Franklin O. Nichols, of the American Social Hygiene association, Rev. Irving K. Merchant, of the committee on race relations in Illinois, and Dr. George E. Haynes, of the Federal council. Churches, social agencies, Y. M. C. A.s, and in two cities chambers of commerce have gone into this venture, gathering a representative group in each city for the two-day parleys that have been planned. The schedule of meetings includes Evanston, Peoria, Danville, Quincy, Decatur and Champaign.

Mrs. Besant Prophesies Christ's Return Near

Mrs. Annie Besant, theosophist leader who has not been heard from for a long time, has recently announced the near approach of the return of Christ. For the sake of world peace Mrs. Besant declares that the appearance is being made sooner than was originally planned. One of the immediate concerns of the returning Lord

will be the establishment of the league of nations in its proper power, according to the prophecy. The full announcement appears in the September issue of the Herald of the Star, a monthly published in London.

Baptist Pastor Is Chaplain For Striking Miners

In Fairmont, W. Va., where a bitter coal strike has been in progress for more than half a year, Rev. Ernest Neubauer, pastor of the Baptist temple, has come to be recognized as a sort of unofficial chaplain to the miners. Mr. Neubauer's close relations with the leaders of the strike have enabled him to conduct a fine type of religious work among the strikers. He has had a part in public meetings addressed by William Green, president of the A. F. of L., and John L. Lewis, president of the United Mine Workers, at which crowds up to 30,000 in size have listened.

Famous Student Pastor Goes to California

Dr. Edward W. Blakeman, who has gained national notice as director of the Wesley Methodist foundation at the University of Wisconsin, has been transferred to California, where he will become head of a similar foundation at Berkeley. Dr. Blakeman has built the foundation at Madison from nothing to one of the most effective denominational schools of religion in connection with a state university.

President Faunce Writes Stadium Dedication

Dr. W. H. P. Faunce, president of Brown university, was recently called on to provide the dedicatory sentences with which the new athletic stadium of that institution was dedicated. The pledge taken by the thousands of spectators who crowded the amphitheatre on the day of the dedicatory game with Yale was: "With one voice and one heart we dedicate this new Brown field to the purposes and ideals for which it was constructed. We dedicate it to clean sport and fair play; to the development of a sound mind in a sound body; to the loyalties of the game leading to the loyalties of life; to forgetfulness of self in devotion to the team; to respect for all opponents—whether

they win or lose; to the comradeship of American colleges. We pledge our enduring efforts that Brown field may be a field of honor through all the years to come."

Chicago University Studies Students' Religion

The University of Chicago has worked out a plan by which it hopes to find out just what part religion is playing in the lives of its students, with the hope of re-

STUDY AFRICAN MISSIONS (Continued from page 1453.)

of the first activities of the proposed bureau would probably be to prepare a number of necessary volumes—such as an agricultural primer, book of health rudiments, etc.—in a basic tongue and founded on African experiences and conditions; it would then be translated into various tongues and dialects.

STUDYING EDUCATIONAL METHODS

Announcement was made that the Carnegie foundation has given the sum of \$37,500 to the Jeanes fund officers for the purpose of extending the work of that fund into Africa. It will be used in providing for supervising teachers. James W. C. Dougall, of Scotland, who has travelled extensively in Africa studying educational conditions, has been sent out to Kenya as the first educational director under this fund. American missionary and other agencies are sending to Liberia to study educational conditions James L. Sibley who has had a number of years of similar experience in Alabama among the Negro schools; it is expected that he will later make recommendations for the future of school work of missions in that country.

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organizing the religious activities of the campus in a way to increase this part. A series of discussion groups are being held under Y. M. C. A. auspices, which are expected to reach practically every undergraduate. In these groups six questions are being faced: How does college life affect religious faith? Can students test

the truth of religion? What value has the church to college students? Could a university be made Christian? What have been the results of past efforts at the University of Chicago? What should be expected of a reorganization of the religious forces? After the results of these discussions have been coordinated, they

ANTI-SALOON CONVENTION

(Continued from page 1452.)

to the government, which put a burden on the government it could not carry and "which the law never intended it should carry." Local police work must be done by local governments, according to General Andrews, and the federal government will have done its full share of the work of enforcement when it has eliminated the sources of supply and the inter-community traffic. There were later indications that General Andrews' speech was not popular with the convention.

At the same session Rear Admiral F. C. Billiard, in command of the coast guard, told of the success already achieved in combating "rum row." Admiral Billiard warned the convention that this did not mean that some vessels laden with liquor were not running the cordon. But there are fewer of the rum ships than there used to be, and they have to change their location more frequently.

REPORT DEFENDED

Dr. Robert E. Speer, secretary of the Presbyterian board of foreign missions, appeared at the convention to defend the report

on the prohibition situation issued by the department of research and education of the Federal council of churches. It had been announced that Bishop James E. Cannon, of the southern Methodist church, would give that famous document a detailed examination, but Bishop Cannon was called away by denominational duties. Dr. Speer upheld the report as an example of the sort of calm, dispassionate, self-authenticating document which will win the attention and approval of a large part of the public.

Politicians by the score hovered around the Chicago platform. Among them were Senators Willis, of Ohio, Sheppard, of Texas, and Robinson, of Kentucky, with Representatives Hudson, of Michigan, Barkeley, of Kentucky, and Rathbone, of Illinois. Andrew J. Volstead was on hand, and former Gov. Neff, of Texas. Willis J. Abbot, editor of the Christian Science Monitor, made one of the principal speeches, while Judge William N. Gemmill, of Chicago, and Judge C. A. Pollock, of North Dakota, represented the judiciary. Bishop Thomas Nicholson, of Detroit, as president of the league presided at all sessions, and spoke on several occasions as the voice of the entire organization. Subscriptions were taken toward an enlarged budget.

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will be presented to a committee of the trustees which is expected to take action.

Federal Council to Consult With Greek Church

The Federal council of churches has appointed a special committee to consider the possibility of a conference of American churches with churches of the Greek orthodox rite. Bishop Charles H. Brent is the chairman, with Dr. Charles S. Macfarland and Dr. George R. Montgomery as the two other members of the committee. The conference, if it takes place, will be in large measure an outgrowth of the warm relations established with orthodox church leaders at Stockholm.

Minister and Wife Ordained

The Congregational church of Brookfield, Mass., witnessed an unusual service on Nov. 3 when Ernest J. Johanson and his wife, Laura Lane Johanson, were ordained to the ministry, and Mr. Johanson was inducted into the pastorate of the church. The sermon was preached by the father of Mrs. Johanson, Prof. Charles S. Lane, of Hartford theological seminary, while two brothers, Rev. Stoddard Lane, of Manchester, N. H., and Rev. George H. Lane, of Milford, N. H., delivered the charges to the ministers and to the congregation.

Anti-Jewish International To Be Formed

Advices from Europe indicate that the violent anti-Semitic agitation which has been going on in many of the Balkan and

central European countries will shortly lead to the formation of an avowed anti-Jewish international body. A congress will be held in Budapest in December, to which delegates will come from Hungary, Austria, Roumania and Germany, with possibly other countries represented. At a preliminary meeting held during the last week in October arrangements were completed for bringing this body, which proposes to use the methods of fascism, into action without delay.

Tract Society Appeals For Funds

The American Tract society is celebrating its centennial this year. During its hundred years of history this organization has printed and distributed more than 800,000,000 pieces of literature. It is now asking for a special fund of \$200,000 wherewith to increase colporteur service among foreign groups in New England; to endow a Spanish Sunday school periodical; to reprint a self-explaining Bible and a pocket Bible; to print new tracts in English, more books in foreign languages, and hymnals in five languages.

Forms Church Vestry of College Athletes

Rev. John R. Hart, rector of the chapel of Transfiguration, Philadelphia, has a student vestry in which 11 of the 15 members have participated in some major sport at the University of Pennsylvania. This church is conducted by the Episcopalians as an exclusively student center. The chairman of the vestry is Howard

T. Long, captain of the varsity baseball team. The acting warden is Arnold Mason, a member of the crew. Joseph Wilson, captain of the football team, is chairman of the church committee, and George Thayer, the varsity end who scored the winning touchdown against the University of Chicago, is in charge of the campus community center.

Sanitarium Marks 75 Years Of Service

Clifton Springs sanitarium, famous institution in western New York, has been celebrating its 75th anniversary. Under a deed of trust executed more than 40 years ago, the control of the sanitarium is largely in the hands of the officers of several of the leading missionary boards. It has been used during the years as a place of recuperation for many persons who have been worn by service on the mission field.

Orthodox Jews Want 5-Day Week

The union of orthodox Jewish congregations, which has just closed its annual session in New York, has gone on record in favor of a 5-day week for industry. Dr. Samuel Friedman, in presenting the case for the 5-day week, claimed that he had been able to secure the support of labor unions and employers' associations for the proposal. The present 6-day week was described as economically wasteful, since the half-day on Saturday really produces not more than two hours of actual work, and detrimental to health and reli-

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The Master and His Friends, by H. A. Wilson. Longmans, \$1.75.
Our Children, by Catherine Booth-Clibborn. Doran, \$1.00.
Winners and Losers, by Alice Hegan Rice and Cale Young Rice. Century, \$2.00.
Now and Then, by Emile Benson Knipe and Alden Arthur Knipe. Century, \$1.50.
Dipper Hill, by Anne Bosworth Greene. Century, \$2.50.
The Children's Book of Celebrated Bridges, by Lorinda M. Bryant. Century, \$2.50.
Bill Porter, by Upton Sinclair. Published by the author.
Cardinal Newman, by Bertram Newman. Century, \$2.00.
The Life and Letters of William Reed Huntington, by John Wallace Suter. Century, \$5.00.
Religious Values, by Edgar Sheffield Brightman. Abingdon, \$2.50.
The Religion of Yesterday and To-Morrow, by Kirsopp Lake. Houghton Mifflin, \$2.00.
Cardinal Ideas of Isaiah, by Charles E. Jefferson. Macmillan, \$1.75.
Jesus of Nazareth, His Times, His Life and His Teaching, by Joseph Klausner. Macmillan, \$4.50.
The History and Literature of the New Testament, by Henry Thatcher Fowler. Macmillan, \$2.50.
The Just Weight, by Francis J. McConnell. Abingdon, \$1.00.
Winged Defense, by William Mitchell. Putnam. The Dreamer. Lippincott, \$3.50.
The Harper Prize Short Stories. Harper, \$2.00.
The Wind. Harper, \$2.00.
East of Eden, by Lynn Montross. Harper, \$2.00.
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The Golden Porch, by W. M. L. Hutchinson. Longmans Green, \$2.00.
The Life of Henry B. Wright, by George Stewart, Jr. Association Press, \$3.00.
The Knave of Hearts, by Louise Saunders. Scribner, \$10.00.
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Friday

Theme for the Day—*The Re-birth of the World.*

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+

Scripture—Behold, I make all things new.—*Rev. 21:5.*

For, behold, I create new heavens and a new earth; and the former things shall not be remembered.—*Isa. 65:17.*

Christ! What shall be delivered to the morn
Out of these pangs, if ever indeed another
Morn shall succeed this night, or this vast mother
Survive to know the blood-spent offspring, torn
From her racked flesh?—What splendour from the smother?
What new-winged world, or mangled god still-born?
—PERCY MACKEYE ("Christmas: 1915.")

Prayer—Our confidence is in Thee, O Thou Savior of the lost. We confess with shame the presence of so much evil in the world, and that there is so much of that same evil in our own hearts. But we would share in the glory of bringing in a new world in which dwelleth righteousness and peace. Count us worthy of such a task, O our Father. Let us not fail of our high calling in this great hour of human history. Bless our leaders. Lighten their way before them, and hearten them for whatever effort their mighty task requires. And at last may we see the day dawn upon a world that is all Thine own. For Jesus' sake.—*Amen.*

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